

*mkf. Mon*  
THE  
WORLDE

possessed with Deuils,

conteinyng three

*Edw* Dialogues. *Place*

1. Of the Deuill let loose.
2. Of Blacke Deuils.
3. Of White Deuils.

And of the comynge of Iesus Christe to  
Iudgement, a verie necessarie and  
comfortable discourse for  
these miserable and  
daungerous  
daies.

Luke. xxi.

Wathe ye therefore at all tymes and  
praie, that ye maie bee worthe to escape all  
these thynges that shall come: And that ye  
maie stande before the Sonne of man.

*From the penne of Peter Vint*  
Imprinted at London, for Ihon Perin, and  
are to be sold in Paules Churchyard  
at the Signe of the Angell.

1583.

Cat

# THE WORLD

possessed with Devils

containing three

Discourses

1. Of the Devil's Works.

2. Of Black Devils.

3. Of White Devils.

And of the Counting of these Devils

Substantive, a new method and

reasonable manner for

the People to know

the same

and

to know

that they be not deceived by all manner of

pretence, that be made by the Devil to escape all

these things that shall come: And that he

may stand before the Judgment of man.

Printed at London for Iohn T. and

are to be sold in Bachelors Church-yard

at the Sign of the Angel.

1783.



## To the Reader.

I Haue intituled this Booke (the World possessed with Deuilles) for two causes. The one, because I shewe there, how the Devill ruleth the worlde, he guideth & gouerneth worldly and carnall men as if thei were possessed with Deuills, and giuen ouer by Gods iust iudgemēt: the other, because that in holie Scripture, the worlde is many tymes taken, for suche as are not lead by the Spirit of God, but serue the deuill as their prince and God, in stead of their true God, and acknowledge him for their Creator, Father and Saviour.

A.y.

The

## The title and somme of the first Dialogue.

This Dialogue is called the *Deuill lett loose*, bothe for the reason before mentioned, and also because of *his* matter seruyng to the same purpose.

Firste, there is talke of the greate conetousnesse that now raigeth in the worlde, and specially of the conetousnesse of old mē: afterward of the old age and dotage of the worlde, and the diuision of the ages of the same, whiche is set forth in the last booke, fathered vpon *Esdra* in the *Apocripha*, & conference of the contentes of that booke with that whiche *Hesiodus* hath written touchyng that matter.

Of the decaye of uertue, and increase of vice, & the Prophetes of *Iesus Christ* & *S. Paule* therupon, touchyng the latter daies.

Of the franticke and decayed worlde, whiche can not abide to bee molten againe, and restored to the first estate.

Of the worlde wholie possessed with the *Deuill*.

Of the *Deuill lett loose* in the *Apocalips*, and of the red *Dragon*.

Of the Parable and similitude of the wicked spirite, wandryng in the desertes.

Of



## *The Contentes.*

*Of the iudgement of God vpon the Iewes, and of the example thereby giuen to Christians.*

*Of the comming of Iesui Christ, of Mahomet, and of the Pope.*

*The true Phisicke for the diseased, frantike and possessed worlde.*

*The faulces of worldly Phisitions, and of their drags: and the cause why thei can not caste out Denilles, nor appease the windes and tempest, that bluster on the Sea of this worlde.*

*Of the true meane to appease them, and to drine the Denill out of the worlde, and the power of the Gospell.*

*Of the state of the worlde, and namely of the course of Kynges and Princes.*

*Of the complaintes of the Prophets for the wickednesse, vnrighousnesse, and theft that is emongest men.*

*Of the Anatomie that the Prophetes haue made of man and of the worlde.*

*Of the greatest crime and daunger that is now in the worlde, and how daungerous a thyng it is to be a good man.*

*A. iij.*

*The*

**The firste Dialogue of  
the worlde possessed with  
Devilles called, the Devill  
lette Loose.**

**Tobie. Theophrast. Ieremie.  
Eustace.**



When we laste communed to-  
gether Theophrastus, tou-  
chyng the state of this pre-  
sent worlde, thou tookest oc-  
casion to talke of the age of  
thesame. And because thou wast then in-  
terrupted, I would thou wouldest now go  
foreward with that, that thou haste to saie  
therein.

Commenta-  
ries of Origen  
vpon Iob.

Theo. Wee spake before of the greate  
couetousnesse that raigneth now a daies  
among men. There are certain commen-  
taries vpon the booke of Iob, whiche some  
saie are Origenes, notwithstanding that the  
stile of the same is nothyng like Origenes  
stile. And therefore, learned men whiche  
are able to iudge of suche thynges, take  
not Origen to be the authoꝝ thereof. But  
whosoever bee authoꝝ, he bringeth in cer-  
taine reasons, by whiche he doeth shewe  
the



the Deuill let loose.

the cause of that greates coueteousnesse of  
whiche we spake.

*Tobie.* What saith he?

*Theo.* He firste saith: that this worlde  
draweth to an ende. And therefore maie be  
likened to a man that seeketh toward his  
ende as fast as he can: and this is the cause  
that he giueth his whole minde and study  
to dead thynges: that is to saie, to yearthly  
thynges, whiche are as it were dead in cō-  
parison of heauenly thynges. For, as thei  
neither can deliuer men from corporall  
or spirituall deathe: So can thei not fol-  
lowe them after this deathe, but die with  
them.

The cause of  
the greates co-  
ueteousnesse,  
whiche now  
raigneth.

*Tobie.* Whereby then thou meanest, that  
the more y men drawe to the yearthward,  
and the nearer thei are to their graue, the  
more desirous are thei of yearthly riches,  
whiche is but yearth as thei are. And so  
the lesse thei haue of it, the more thei desire  
it, how saiest thou *Ierome.*

*Ierome.* Thou putttest mee in remem-  
brance of that that *Cicero* saith (touching  
this matter) of old men.

Coueteous-  
nesse in age.

*Tobie.* Why, what saith he.

*Ierom.* He compareth them to a warfa-  
ryng man, whiche hath a iourney to goe.

Cicc. de  
senect.

A.iiii.

*Tobie*

The first Dialogue called

Cal The voyage  
of mans life.

*Tobie.* The comparifon is very proper.  
For, all this life is nothyng but a boyage,  
whiche we haue to goe whilest we liue.

*Ierom.* Now, thou knowest that thei,  
whiche haue a iourney to goe, make firſte  
prouifion of all ſuche thinges, as thei muſt  
carry with them, and ſuche thinges as are  
neceſſarie for them, whether it be victuals  
or money.

*Tobie.* If thei did not ſo, thei might  
ſeeme to want diſcretion.

*Ierom.* But if thei be wiſe and diſcrete,  
thei will burthen the ſelues with no more  
then thei needes muſt, but will make their  
preparation and prouiſion, accordyng to  
the iourney and waie that thei haue to go.

*Tobie.* It is certaine, that thei whiche  
haue a hundreth or two hundreth miles to  
goe, haue neede of greater prouiſion, then  
thei whiche haue but five or ſixe miles.

*Ierom.* What wouldeſt thou ſaye then,  
if a man whiche hath but a mule or twoo to  
go, would be more carefull for his charge,  
make greater preparation for his voiage,  
then if he had five or ſixe C. miles to goe.

*Tobie.* I would take hym to be a verie  
fond and vndeſcrete man: for what needeth  
he to trouble hym ſelf more, then that the  
neceſſitie



necessitie of his voyage requireth.

*Ierom.* Yet the moste parte of old men doe so. For, the elder that men waxe, the more couetous and niggishe thei are.

Care for  
ges of a  
voyage.  
Cice. de  
senect.

*Tobie.* Then the lesse tyme thei haue to liue, the more feare thei haue to want.

*Ierom.* Therefore *Cicero* saith, that these old dotards that are so nere and couetous, and are so afrayed to want, the lesse waie thei haue to goe on their beiage, the more care thei haue for charges, and make the greater prouision.

*Tobie.* In good sooth that is greete folie and madnesse.

*Ierom.* Therefore it is not said without good reason, that where as all other vices waxe old as men doe, coueteousnesse waxeth yong againe in age.

*Tobie.* Then to our former talke, wee maie well saie the like of the worlde, and of his age, euen as *Theophrastus* did putte vs in mynde: and therefore goe forward *Theophrastus*, with that that thou hast further to saie, as touchyng this matter.

*Theo.* The Author of those commentaries vpon *Iob*, whiche I euen now alledged vseth a comparison, touchyng the richesse that men gather in their age, not vnnecesse

*The first Dialogue called*

for our matter.

*Tobie.* Where to doeth he liken them.

The vse of riches  
in age.

*Theo.* To hiddē starres. For, as starres serue to no vse when thei are hidden, but when thei shewe light vnto men: so riches being hiddē serueth to no vse, whether thei kepe them locked in their treasures, without the vse therof, or els leaue their riches to the wide worlde, when thei them selues are hidden and laied vp in their graues.

*Tobie.* Heereby then thou meanest to proue, that the gredic and insatiable desire of riches: whiche now aduaies so ragngly raigneth emong men, is a signe and witnessse of the old age & dotage of the worlde, wherby we maie iudge that the ende thereof draweth nigh.

The fowerth  
booke of Esdras.  
Chap. 5.

*Theo.* So it is. Furthermore although the fourthe booke of *Esdras* bee holden for *Apocripha*, yet are there many good sentences contained therein, whiche well agree with the matter whereof we talke.

*Tobie.* I would faine heare them.

*Theo.* He saith thus: Aske the wombe of a woman and saie vnto her: why muste thou haue time before thou bringest forth? Require her to byng forth teime at once. And I saie, surely she can not, but by distance



*the Deuill let loose.*

stance of tyme. Then saied he vnto me: so haue I deuided the nomber of the earth by tymes, when seede is sowne vpon it. For, as a yong childe begetteth not that, that belongeth to the aged, so haue I ordeined the time which I haue created. I asked again and saied: seying thou hast now shewed me the waie, I will proceede to speake before thee: For our mother whom thou hast told me, is yong, draweth she nere vnto age: he answered me and said: aske a woman that traualleth, and she will tell thee. Saie vnto her: Wherefore are not they whom thou hast now brought forth, are those that were before thee, but lesse of stature? And she shall answer thee, some were borne in the flower of youth, others were borne in the tyme of age, when the wombe failed. Consider now thy self, how that ye are lesse of stature, then those that were before you. And so are they that come after you, lesse then ye, as the Creatures whiche now be- ginne to bee old, and haue passed ouer the strength of youth.

The stature  
of a man di-  
minished.

*Tobie.* He thinkes these wordes tende to shewe, that as the woman and the womans wombe waxeth old, so waxeth the yearth old, whiche is the mother of vs all,  
and

*The first Dialogue called*

and likewise all the worlde, with all thynges therein contained.

Cal  
4. Esder. 14.  
The deuision  
of the ages of  
the worlde.

The old age  
of the misera-  
ble worlde.

*Theo.* We se the experiēce thereof dai-  
ly. But marke what the same author saith  
further of this matter. The worlde (saith  
he) hath losse his youth, and the tymes be-  
gin to waxe old. For the worlde is deuided  
into xii. partes, and x. partes of it are gone  
alreadie, and halfe of the tenth parte. And  
there remaineth that, whiche is after the  
halfe of the tenth part. Therefore set thine  
hous in order, and reforme thy people, and  
comfort suche of thē as bee in trouble, and  
now renounce the corruption. Let go frō  
thee mortall thoughtes, caste awaie from  
thee the burthens of men, and put of now  
thy weake nature, and set aside thy moste  
greeuous thoughtes, and haste thee to de-  
part from these tymes. For greater evils  
then those whiche thou hast seen now, shall  
thei cōmit. For, the weaker that the worlde  
is by reason of age, the more shall the evils  
be encreased vpon them that dwell there-  
in. For, the truthe is fled farre awaie, and  
lies at hande. And after he saith: thus the  
worlde is sett in darkenesse, and thei that  
dwell therein are without light. For, thy  
lawe is burnt, therefore no man knoweth  
the



*the Deuill let loose.*

the thynges that are dooen of thee, or the workes that shalbe doen.

*Tobie.* These wordes signifie not onely that the older the worlde waxeth, the more the stature and age of man deminisheth, and the naturall strength weakeneth: but also that all vertues decaille in hym, and all vices increase.

The decrease  
of vertue and  
increase of  
vice.

*Theo.* If vertue faile, necessarilie vice whiche is the contrary muste raigne, si the vice is want of vertue, as sicknesse is wat of health, so that the more that healt he decrease, the more sicknesse increaseth.

And therefore our sauour Christ, speaking of those laste daies, and of this age of the worlde, saied not without cause. Thinkest thou that whē the sonne of man shall come he shall finde any faithe or vprighnesse on the yearth. For, because that the wickednesse shall abound, all charitie shalbe cold.

A prophesie  
of Iesus Christ  
and S. Paule  
touchyng the  
laste daies.

Matth. 14.

Luke. 21.

1. Tim. 4.

2. Timo. 4.

Hear also what S. Paule writeth: Now the spirite speaketh euidently, that in the latter tymes, some shall departe from the faithe, and shall giue heede vnto spirites of errour, and doctrines of Deuilles, whiche speake lies through hipocrisy, & haue their consciences burned with an hot iron. And againe: This knowe also that in the laste daies

*The first Dialogue called*

daies shall come perilous times. For, men  
shalbe louers of their owne selues, couete-  
ous, boasters, proude, cursed speakers, dis-  
obedient to parentes, vnhankfull, vnholy  
without naturall affectiō, truce breakers,  
false accusers, intēperate, fierce, dispising  
of them whiche are good, traitours, heady  
high minded, louers of pleasure, more thē  
louers of God, haupng the shewe of godli-  
nesse, but haue denied the power thereof.

*Tobie.* *S. Paule* hath iuste occasion to  
call those daies perilous, in whiche suche  
men shal liue, and without doubt we euen  
now are come to that line. For now adaies  
wee see fewe other but suche as *S. Paule*  
hath described vnto vs, after the manner  
that thou hast rehearsed.

*Theo.* Therefore there are fewe, which  
maie be compared to our auncient fathers  
in any thyng at all. For, as we haue alrea-  
die saied, euē as the force of vertue decrea-  
seth daie by daie, in this weakenesse and  
old age of nature, so contrary vice, loue of  
pleasure, impaciencie, vnstablenesse, un-  
faitfulnesse, ignorance and folly encrease.

*Tobie.* When I call to remembraunce  
what *Ierome* hath heretofore spoken, con-  
cernyng the difference of ages, and the de-  
caie



*the Deuill let loose.*

caie thereof, I finde that it well agreeth  
with all that thou haste now spoken. So  
that if none cōplained, but onely the Pro-  
phetes and Apostles, and other the true  
seruauntes of God, of the corruption and  
disorder, whiche at all tymes hath been in  
the worlde, and the empairyng thereof,  
whiche hath alwaies increased, I would  
lesse maruaile. But we maie wel perceiue  
that the wickednesse of men hath been of  
long time marueilous, and that it hath frō  
tyme to tyme so woonderfully increased,  
that euen the Gentiles theim selues (who  
had not the true knowledge of God, nor  
perfect knowledge of vertue & vice,) haue  
made mooste greuous complaintes there-  
of, as *Ierome* hath often recited vnto vs.

*Ierom.* I haue recited vnto you, the dis-  
criptiō that *Ouid* hath made of the 4. ages  
but I haue not yet shewed after what ma-  
ner *Hesiodus* describeth it, out of whom as  
well *Ouid* as other Poets, haue gathered  
their writings. For as I haue before told  
*Hesiodus* is one of y<sup>e</sup> mooste aūcient Greke  
Poets that wee haue. And because that  
whiche he writeth of this matter, agreeth  
very well with many of the pointes which  
*Theophrastus* hath alledged, but chiefly  
out

The first Dialogue called

Ca  
out of the bookes of *Apocripha*, whiche  
beare y name of *Esdra*, I will recite that  
whiche he writeth of the 4. ages, speaking  
first of the goldē age, thus muche in effect.

Hsiod. ope. &  
dies. Lib. 1.

We must beleene that Gods and men,  
together first were framed,  
When golden age ouerspread the yearth,  
and Saturne ruled aboue.

Men lined like Gods and voide of care,  
no labours toyle their lande,  
Ne tedious age ne sicknesse grief,  
did once their myndes remoue.

From spotlesse life from pleasaunt cheare,  
and Death was but a sleepe,  
And fertill yearth her pleasaunt fruites,  
did yeeld withouten toyle:

Their goods were common mindes were on  
no haired here could creepe,  
O happie age whose mery myndes,  
were placed on suche a soile.

Iuuenal.  
sat. 13.

Now heare what Iuuenall saith touching this Golden age: In tyme past poore  
men lined in field without fraude or deceit.  
And anon after he saith.

Thei thought it shame and worthy death  
if youth by age had paste,  
Not shewing honour vnto them,  
and would the bearded man:

Should



the Deuill let loose.

Should reuerenced be of youth,  
though thei excede in corne and Maſte  
Suche honour beare thei vnto age,  
ſuche reuerence bearded had than.

*Tobie.* Iuuenall toucheth among other  
pointes one, wherein there is greate ouer  
ſight at this daie. For, youth is now ſo ill  
manered, ſo proud, ſo ſtout, ſo ouerwening  
ſo ſhameleſſe and ſo vnbridled, that in ſtede  
of honouryng their elders, thei deſpiſe the  
whiche is worthe of greate blame.

*Ierom.* Thei are blame worthe in deed,  
for thei peruert both the order of God and  
nature, for God hath giuen expreſſe com-  
maundement to honour age, and to reue-  
rence the hoſie bearded and graie bearded:  
And though GOD had not ſo commaun-  
ded, nature ought herein to be a Schoole-  
miſtreſs vnto vs, except we will willingly  
reſiſt her as Monſters.

*Tobie.* Wee maie eaſilie thinke this to  
be true, for that the Gentiles them ſelues  
were conſtrained to acknowledge it a du-  
tie. And thei learned not by the holy ſcrip-  
ture and lawes of God, to honour their el-  
ders, for that it was not giuen and reuei-  
led to them as to the children of God: but  
haue learned it by lawe of nature, whiche

Lawe to ho-  
nour elders.  
Leuit. 19.

The lawe of  
nature.

B. i.

is

*The first Dialogue called*

*is common Schoolemaisters to all.*

*A taunt of  
the Lacede-  
monians to  
the Atheni-  
as.*

*Ierom.* This Schoolemaisters nature,  
of whom thou speakest, hath so emprinted  
this in the hartes of all men, that euen  
thei whiche will neither heare nor obey it,  
are neuerthelesse, constrained to confesse  
it, bothe to be right honest and of duetie as  
the Ambassadors of the *Lacedemonians*  
did wel declare to the *Athenians*. For on  
a tyme there were certaine common Pla-  
ces at *Athens* with Scaffoldes made,  
wherevppon these Ambassadors were pla-  
ced very honorably, there was a poore old  
man an *Athenian*, whiche gatt vp as the  
rest did, but all the seates were taken vp,  
and because he could finde no seate, but  
was faine to stande, al the people laughed  
hym to skorne, sauyng the *Lacedemonian*  
Ambassadors, whiche rise from their sea-  
tes to giue hym place: The *Athenians* se-  
yng this courtesie, liked it well and gaue  
them greate praise. Wherby thei shewed  
that thei knew what was honest and praise  
worthie: but none of them desired to haue  
this praise. Therefore the Ambassadors  
saied: The *Athenians* can iudge bothe of  
courtesie and honestie, but thei vse it not.

*Tobie.* Then are thei of the number of  
those,



those, that knowe muche good maner, but  
vse none: and surely these Ambassadors  
bothe shamed and taunted them as thei de-  
serued. But to come to our matter, though  
young men dispise their elders, we neede  
not meruaile if thei care not for their el-  
ders, to whom thei owe duetie because of  
their age, Ieyng there are so fewe, that ho-  
nour and reuerence their naturall fathers  
and mothers as thei ought, neither can a-  
waite with them.

The dispising  
of fathers and  
mothers.

*Ierom.* It is not at this daie alone that  
Children haue neglected their duetie to-  
wardes their Fathers and Mothers, but  
also the one against the other, and cheefly  
against God. And therfore *Hesiodus* spea-  
kyng of the siluer age, toucheth it some-  
what to this effect.

*The children of the siluer age,  
did next succede the golde,  
Unlike the first in wit and deede,  
and vnder Mothers wyng:  
Were busied in their parentes workes,  
tell thei were waxen olde,  
And simplie lead a toilyng life,  
and knewe none other thyng.  
And when thei came to perfect age  
and fell to shift for foode,*

The siluer  
age.

*B.ij.*

*Their*

*The first Dialogue called*

*Their life did wast, and pinyng care  
did fret their peenishe brests:*

*And enemies styng betweene these fooles  
gan breede muche hatefull moode,  
And careles thynking on their goods  
dispiſe their heavenly beſts.*

*He speaketh like a heathen of their religion  
whiche was diuers according to the  
diuerſitie of the Countrey, for thei had di-  
uers Gods which thei helde as Patronnes,  
as our Papistes helde of their Sainctes.  
And because they had diuers manners of  
Seruices and Ceremonies, and diuers v-  
ſing thereof, as our Papistes haue in their  
religion. Hesiodus condemneth those which  
follow not the maner of Religion of their  
owne Countrey. And then anon after he  
addeth the punishment whiche God laied  
vpon them, agreeyng to Onid, whiche had  
written more at large of the flood, as farre  
as he knewe, followyng the holie Scrip-  
tures as other Poets did, which wrote be-  
fore hym, whiche is thus muche in effect.  
When Ioue once ſawe that thei diſpiſed  
to yeeld the Gods their due:*

*In wrath with waues he drencht the earth,  
and formed it a newe.*

*And from thence he comineth to the bra-  
ſon*

*Gene. 6. 7. 8.*



*the Deuill let loose.*

son age, wherof he speaketh thus muche.  
Next after came the Brasen worlde,  
unlike the silver farre.

The Brasen  
age.

Men made of Okes of courage stonste  
delightyng muche in warre.

No rest, no lawe, a stony worlde,  
with loftie lookes and grim:

No force could feare their fierie moode  
and large of bone and lim.

*Tobie.* When *Ouid* speaketh of the fo-  
wer ages, (as farre as I perceiue by that,  
that thou hast rehearsed of his *Metamor-*  
*phosis*, he maketh no mention of the decay  
of strength in mans body, but onely of the  
decrease of vertue and encrease of vice.  
But *Hesiodus*, writeth of bothe, and me  
thinketh he doth not muche disagree from  
that whiche is written in the holie Scrip-  
ture, touchyng of auncestors before the  
flood, & anon after. For euen at that tyme  
the strength of man beganne to deminishe  
and decaie. Is it not true *Theophrastus*?

*Theo.* *Iacob* beareth witnesse of that be-  
fore *Pharo*: sayng. The whole tyme of my  
Pilgrimage is an hundred and thirtie ye-  
res, feare and euill haue the daies of my  
life been, and I haue not attained vnto the  
peres of the life of my fathers, in the daies

Gene. 47.

Gene. 47.

B.iii.

of

*The first Dialogue called*

*Ca*  
*Pfal. 90.*

of their Pilgrimage. And *David* after hym, saith of his tyme: The tyme of our life is threescore yeres and ten: and if they be of strength, fourscore yeres: yet their strength is but labour and sorrowe, for it is cut of quickly, and we flee awaie.

*Tobie*. Yet notwithstanding methinkes *Jacob* and *David*, were long before the tyme that is compared to the Iron age, whereof *Ierome* hath not yet tolde vs the description that *Hesiodus* maketh.

*Ierom*. If thou wilt heare it, thus much he saith in effect.

*The Iron  
age.*

But now the Iron age is come,  
with daie ly care and paine:

With creasing strife, (so would the Gods)  
yet some release againe.

Of quiet life somewhiles they graunt  
t'aswage the heauie griefe:

But doubtlesse when horie heares once come  
they dye without reliefe.

The childe unlike the father is,  
the gest feares trustlesse host:

And friendly promise soone is broke  
but strife doeth rule the roost.

Age is despised, and youth ashamed,  
so yeeld their parentes praise:

Their minde no goods, ne render foode,



the Deuill let loose.

to freendes that were their staies.  
What should I speake of cruell rape,  
or Townes by force distroyde:  
No other maie stande: ne right maintaine,  
and goodnesse still annoyde.  
And wicked worldinges make of them  
that mischeefe still inuent:  
Thus voide of dueties knowledge all,  
to wickednesse are bent.

*Tobie.* These are goodly vertues in  
deede, this agreeth well with that, whiche  
*Theophrastus* spake of before.

*Theo.* Hence come the troubles and cō-  
fusion that now raigneth in the old age of  
the world, whiche is the cause of his great  
disease and dotage. Wherefore wee haue  
good cause to praie with *Danid*: sayng.  
Cast me not of, Lorde in tyme of age, for-  
sake me not when my strength faileth.

*Psal. 71.*

*Tobie.* I beleue all that thou hast spo-  
ken: and shortly to tell thee myne aduise,  
me thinkes the worlde is newe in his olde  
dotage, and the older he wareth, the more  
he raueth: he is like vnto these olde Apes  
or Beares, whiche the older thei ware, the  
more mischeuous thei are. Wherefore, I  
am afraied least his end be at hand. What  
thinkest thou *Ierome*.

The ragyng  
worlde like  
an olde ape  
or beare.

*B. iij.*

*Ierom.*

*The first Dialogue called*

Ca  
Pope Leo &  
Clement of  
the house of  
Medicis haue  
giuen euill  
medicines to  
the worlde.

*Ierom.* It is to be feared: for it is dangerous when a manne giuen to sicknesse falleth often sicke: but when he falleth to ragyng and madnesse, it is a manifest signe of death. Doubtlesse the worlde is very sick seepng he hath beene so long in the Phisitians hande: and great cause of dispaire of healthe is in hym, for that the Phisitians haue giuen hym ouer, and he now falleth to raging, which encreaseth dailey, so that it is to be feared least he run wholie madd by and doune streates and Countreys, as *Nabucadonozor* did. For if the head bee mad what shall become of the members.

*Tobie.* What meanest thou by the worlde's Phisitians and his frantike head.

*Ierom.* Knowest thou not, that Popes are commonly called Gods on earth.

*Tobie.* Yes, but what of that.

Medicines in  
Englishe, Phisitions.

*Iero.* Knowest thou not that Pope Leo, and Pope Clement the last of those names were of the house of *Medicis*.

*Theo.* Thereby thou wilt conclude, that the worlde was in the handes of the Phisitians when these Popes gouerned.

*Ierom.* I meane thereby, that it was a very euill signe, and in maner a foreshewyng and prognostication of the thynges that



*the Deuill let loose.*

that we haue spoken : but it was a greate signe when *Paule Deformese* succeeded them, for that his name soundes much vpon *Franse*, vnto which we saie the world is fallē. But let vs heare what *Theophrastus* will saie to this matter.

The worlde  
is frantike.

*Theo.* When I would consider this world, I remember a comparison that the Prophet *Esay* bleth, to shewe forth the state and ouerthrowe of the wicked which were in his tyme. Hee sheweth them that thei shall be deceiued in their vaine hopes, and that their confidence in iniquitie shall bee like an olde ruinous wall, whiche sheweth to be whole, but shall sodainly fall to the ground, and ouerwhelme all those that are about it. And whē I consider this worlde, me thinkes it is like an olde ruinous building of whiche the said, mortar, and stones is so old, that thei fall awaie by little and little, what shall we thinke then of suche a building but sodaine ouerthrowe are we beware.

*Esay. 30.*

The worlde  
in decaie.

*Ierom.* Thou puttest me in remēbrance of a melancolike man, that *Gallen* maketh mention of. This man had heard the fable that the auncient Poets fained of *Atlas* bearyng the heauens on his shoulders, and

*Gal. de loc.*  
affect.

The fable of  
*Atlas.*

B.v.

being

The first Dialogue called

Ca  
De fac qui  
appar.in.lum.

being ouercome with melancolike humor was soze afrayed least *Atlas* being wried the heauy burthen, should either let it fall, or throwe it of on his shoulders, & so crush bothe hym and all the worlde to peeces. *Plutarch* also maketh mentiō of an other, whiche was soze afrayed least the Moone should fall, and greatly pitied and lamented those Nations whiche were vnder the Moone: as the *Etheopians*, and those of the Ile of *Taprobana*. He would also haue feared least the Skie should haue fallen, if it had not beene holden vp by *Atlas Cyl- lumms*.

*Tobie*. Wee vse a common prouerbe to those that be fearefull: what and the Skie fall, then we shall catche larkes.

*Iorom*. *Aristotle* saith: that the begin- nyng of this prouerbe came, that some rude and ignorant elders beleued that the heauens were sustained by *Atlas*, and not onely Poets, but also some Philitions haue affirmed it, naturall Philosophers haue affirmed the same.

*Tobie*. I care not whence the prouerbe came, but I am sure if that should come to passe, wee should catche more fooles then larkes, for there would be a greate many  
caught



*the Denill let loose.*

caught in those nettes. And I doubt not  
but all that heard this poore soule, had  
good sporte at hym. But I doubt muche  
least men now adaies are more diseased,  
and farther out of their wittes, then those  
of such like Melancolike men as thou tal-  
kest of are: for they feared that whiche they  
neede not, and wee feare not that whiche  
we should feare. We see the worlde fall in  
decay, and yet think it should last for ever.

*Diuersities of  
follic.*

*Ierom.* Thou hast prevented me of my  
sayng: but to that I will adde that which  
*Horace* saith touchyng this matter.

*Some kinde of fooles to fearefull are,*

*and thinke eche pleasant waie,*

*Horace ser.  
Lib. 2. sat. 3.*

*With fiers, with rockes, with ditches deepe,  
beset and so they staie.*

*An other sorte farre different,  
no wiser then the first:*

*Will headlong lannche to daungers deepe,  
not castyng earst the worst:*

*No floud, no fire, no rocke, no bryer,  
can staie their brainlesse wit,*

*Crie father, mother, wife, or kinne,  
beware the rocke or pit.*

*As muche they heare as drunken Fusc  
whiche Ilions parte did take:*

*And slept when Caiem cryed full oft,*  
*good*

*The first Dialogue called*

*good mother now awake.*

*Tobie.* I perceiue *Horace* speaketh of one sorte of fooles, which feare great danger where there is none, and with greate trembling are afraid of their own shadow.

*Ierom.* There is a prouerb of those that feare their owne shadowe; but contrariwise there are other fooles, that feare no danger, though thei see it before their eyes or bee warned of it. There is neither freende nor foe shall counsell them, or diswade them: but thei will headlong throw them selues into present mischeefe, and will not chaunge their mynde, though all the worlde had sworne naie.

*Tobie.* But I doe well vnderstand what *Horace* meaneth, by talking of *Fuse*, *Ilion*, and *Catien*.

*Ierom.* He telleth of a pleasant chaunce that happened in a Tragedy whiche was plaied, as wee at this daie doe plaie stage plaies: wherein *Fuse* was one of the players, & plaied the part of *Ilion* the daughter of *Kyng Priam*, and *Catien* plaied the part of *Polidore* the brother of *Ilion*. Now in the plaie *Ilion* should sleepe, & *Polidore* should appeare to her in a dreame, and waken her and her mother *Hecuba* and crie,  
mother,



mother, sister. And because *Fuse* his parte was to sleepe, he victualled hymself with good siroppes, and dranke his skinne full, and fell so fast a sleepe, that thei could not plaie: so *Catien* that plaied *Polidors* parte, with his cripng mother and sister neuer so loude could not once wakē *Fuse* out of his sleepe. Vea *Horace* saith: that if there had been a thousandes *Catiens* and had cryed till their hartes had aked, thei could not haue wakened hym, hee slept so soundly: which when the people sawe, thei all cried with one voice, mother, mother: and so all the Tragedy was turned to a laughter.

*Tobie*. But to what purpose doeth *Horace* alleadge this example.

*Ierom*. Hary to this purpose: to tell of those that will runne headlōg into present danger, and though men admonishe them neuer so much, and cry to them to diswade them, thei will no more hearken to father or mother, brother or sister, freende or foe, then a dronkarde ouerladen with Wine, whiche can no more be wakened, then *Catien* could waken *Fuse* with al his cripng. And thereby concludeth, that the aduenturous fooles of these days are like, which can not perceiue in what danger thei are,

nor

*The first Dialogue called*

nor doe more esteeme the admonition and warnyng that is giuen them, then if they had not heard it, or were without sence. Wherefore it is muche to bee feared least it happen to vs as it did to those that were drowned with Noes floud. Whose example Christe laieth before vs for the same cause, or as it happened to those of Sodom and Gomorha, whiche were sodainly consumed with fire from Heauen. And that when we saie peace, peace, our ouerthrow come not sodainly on vs, before wee haue leasure to ende our businesse. For if our age were of Golde, Siluer, Brasse, Iron, or any other mettall, it might bee molten againe and made a newe, but beyng as it is, I haue smal hope. What thinkest thou *Theophrastus*.

*Theo.* If I had any hope, I should rather hope, that God would doe as he hath promised by his Prophets: he saith he will gather together all the Golde, Siluer, Brasse, Copper, Tinne, Lead, Latten, and all other mettals, and will cast them into a furnase in the middelt of *Ierusalem*, to purge them, and to trie out all the drosse and falshood. But it is very harde to doe this, for the disease is incurable.

*Ierom.*

Ca.  
en. 7. 8. 19.

ath. 24.

Theff. 5.

The new mel-  
yng of the  
worlde.



*the Denilllet loose.*

*Ierom.* Wee make well saie with *Titus Linus*, that the worlde is so corrupt, that wee can neither awake with the vices, nor the remedies necessarie for the same.

*Theo.* He is a very waiwarde and impatient patient, and therefore is like an olde pearthen pot, whiche when it is once cracked, can neither be molten, sowed, nor mended againe, but the shardenes serue either to lade out water, or to fetch fire in. And yet I am afraied least that happen vnto hym whiche the Lorde by his Prophets threatneth the wicked withall: sayng, that he wil breake them like an pearthen pot, and will not leaue so muche as one peece or sharde to carrie either fire or water in: Or els that whiche *Dauid* Prophesieth of the wicked, sayng: Thei shalbe all pulled vp like thornes, which no man handleth: and if any man touche them, he shall be fenced with Iron, or the staffe of a speare, and thei shall be wholie burnt: *Dauid* doth rightly compare the wicked to thornes, whiche euery waie doe hurte: for thei doe not onely hinder the earth from bearyng fruite, but also picke and hurte the, that either come neare them or handle them. Therefore the Lorde threatneth the wicked as unruly thornes,

*The first Dialogue called*

Ca  
thornes, that he will not onely cut them,  
but wholie plucke them vp, and because  
none dare come neare them or touche the:  
he hath promised that their handes shal be  
fenced with Iron that thei maie handle  
them, and to giue them forkes to throwe  
them into fire, to burne and consume them  
to naught.

Tobie. I once complained that menne  
transfigured theselues into brute beastes.  
But I am now more afraied, least thei be-  
come worse and more furious, then y man  
whiche was possessed with a legiō of De-  
uilles: whiche dwelte among the graues,  
and could neither be tied nor chained, but  
he brake theim. I remember an old wiues  
tale in our countrie, that S. Barnard had  
the Deuill chained on the hill where his  
Abbey stādeth: and because he went about  
to gnawe the chaine a sonder to get a-  
waie: the Smithes there about euery mō-  
daie, before thei went to worke, strike thre  
strokes with their hammer on the Andfild  
to mende and repaire the chaine which he  
had gnawē, least he should breake it in son-  
der and get loose. If it bee so, it appeares  
that S. Barnard tied him not sure inough  
or els that the Smithes did not their due-  
tie



*the Deuill let loose.*

tie to mende his chaine, for it semeth now,  
that he is not onely broken loose hymself,  
but hath opened hell gates for all his com-  
panions, & so thei are spred ouer the whole  
worlde. I knowe not what rule thei keepe  
in hell, but I thinke verily that the deuils  
are broken loose, and goe aboute to make Apoc. 12.  
an other hell in this worlde, that thei maie  
haue a hell, as well for quicke as for dead.

*Theo.* Thou art well seen in old wiues  
tales. But to speake in earnest, I am a-  
fraied least that Deuill, that is spoken of  
in the *Apocalips*, whiche was bound for a  
thousand yeres, be let loose and haue more  
libertie now then euer he had: And leaste  
that Red Dragon, whiche is all embued  
with the blood of Martires, who with his  
Angels fought in the heauens against S.  
*Michael* & his Angels, be throwne doune  
from heauen, that is to saie: frō the churche  
of Iesus Christe by the power of his Gos-  
pell, and that he is fallē on the earth with  
his Angels, that is to saie, into the hartes  
of the wicked, reprobate, and worldly men  
whom he filleth with rage and furie, to o-  
uerthrowe the whole Church of GOD.  
Wherefore, we maie well saie with S. *Ihon* Apoc. 20.  
Flo bee to the inhabitantes of the yearth  
C.i. and

*The first Dialogue called*

and the sea: For the Deuill is come doune among you in greate wrathe, knowyng that his time is short, he is in greater rage then euer he was, fearyng the losse of his kingdom. It is good reason, that it should happen to Christiāns, as our sauioꝝ Christ did foretell vnto the Jewes, by the similitude of the wicked spirite, whiche walked through desart and drie places to seke rest but founde none: then he saied: I will re- turne into myne house frō whence I came and when he came he founde it emptye, swept, and garnished: then he went in, and tooke vnto hym seuen other spirites worse then hymself. And the ende of that man, is worse then the beginnyng.

*Tobie.* This parable semeth very darke to me, what meaneth our Sauioꝝ Christ thereby.

*Theo.* Euen so happened it to the Jewes. The lordē caried them out of Egypt, and gaue them his lawe, wherby he droue the Deuill from amongest them. But thorowe their Idolatrie and Synne, he gaue them ouer to the hand of Tirantes, which Moses told them of before, by whose meanes Sathan went about vtterly to destroy the people of G<sup>OD</sup>. It appeareth more plainly

Punishment  
of Iewes.

Matth. 12.

Exod. 13, 14.  
19, 20.  
Psalm. 78.



the Denill let loose.

plainly in the Bookes of the *Iudges*, *Samuell*, the *Kynges*, the *Chronicles*, and the *Machabees*, that thei were many tymes afflicted by Gentiles & Idolaters, which were their neighbours, and principally by the *Affirians*, *Babilomians*, and *Greekes*, but especially by *Antiochus Epiphanes*, who rightly is taken for the figure of Antichrist, by reaso of his heinous enterprises against God and his worde. But the lorde 1. Esdras. 7. beyng alwaies mercifull to his Church, after he had chastised them for their sinnes did deliuer them fro these greate mischieues, and gaue theim some respite and consolation. But thei afterward forgat again the scourge of the lorde, and behaued them selues worse against Christe his Apostles and disciples, then euer their predecessors did against the Prophetes: Therefore thei Daniel. 9. could looke for nothyng, but onely the vi- Rom. 10. 11. sitation of God, more sharply and terribly then before, and that he should destroy and wholly ouerthrowe the, giuyng them ouer to the power of sathan which he did, when he called the Gentiles to the grace of the Gospell, and reiected theim, and gaue the ouer into the hands of the Romaines, who Matth. 24. haue more cruelly handled them, then any Luk. 21.

C. ii. of

*The first Dialogue called*

Ca  
Matth. 2. 4.

The Iewes  
are a manifest  
example of  
the iudgemēt  
of God.

Gene. 19.

Gene. 13.

Stra. lib. 16.

Cor. tac. li. 23.

The Israelites

of the tyrantes before that tyme. Wherefore Iesus Christ saied not without cause, that there was neuer suche tribulatiō nor vengeance of God, since the beginnyng of the worlde: of whiche vengeance the scattering of the Iewes throughout all the worlde, is witnesse to this daie. Whereby we maie well perceiue, how God hath reserved them, as a witnesse of his iuste iudgement, to al those that stande against Iesus Christ or his Gospell. For there is not a more miserable nor cursed people vnder the cope of heauē: by whom God hath shewed vs a great example, if we cā beware. But we seme to bee holy like the: thei had the exāple of *Sodome* and *Gomorha* before their eyes: for thei might almoste se from their owne Countrie, the cituation of the townes, whiche by fire and brimstone sent from heauen, were consumed by the iuste iudgement of God: whose witnesse remaineth on the yearth for euer. For, where as before it was compared to *Paradise*, now it remaineth so in Gods curse, that it beareth no fruite that can sustaine man, but it turneth immediatly into smoke and ashes. As the Heathen Historiographers & Cosmographers witnesse, and namely *Cornelius*

*lii*



*the Deuill let loose.*

*lius Tacitus, & Strabo*, although they knew not the iudgement of God, from whence it proceeded. The Israelites which held *Samaria*, had there a plaine spectacle before their eyes, but they could not beware by it, but so farre prouoked the wrathe of God, that he driued them by the *Assirians*, from the land that he had giuen them. Likewise their brethren of *Juda* sawe all these exam-  
ples and iudgements of God manifestly, and could not amende, but did worse then *Israel*: wherefore God punished them like wise by the *Babylonians*. Their successors might haue been warned by the examples and punishmentes of their predecessours. But it behoued them (as our saviour *Christ* told them) to fill up the measure of their fathers. And therefore God must needes vse extreme vengeance towardes them, and so curse them as we at this daie se, from one ende of the worlde to the other. *Juda.* *Matth. 23.*

*Tobie*. I am afraied least the like happē now to vs *Christians*.

*Theo*. It is sore to bee feared: For now *Iesus Christe* is come, which hath driuen and discovered *sathā*, that quietly raigned in the worlde, and called the *Gentiles* and *Painims*, from whom wee sprang, to the  
C.iii. grace

*The first Dialogue called*

Ca  
grace of the Gospell, whiche euer before  
serued the Deuill and his Idols. But we  
very vnthankfully receiue the grace that  
God hath shewed vs. Therefore we nraie se  
what vengauce God hath vled towardes  
the Easte Churches, and againste all the  
Churches of *Asia* and *Affrica*, by that  
false Prophet *Mahomette*, and by the  
Turke his adherentes: The mosste Chur-  
ches of *Europe* ought to take hede by their  
example.

*Tobie.* Thou saiest true, but we wil not  
passe for it, till wee bee as thei are, and till  
thesame light vpon vs.

*Theo.* If we bee not wholly blinde, wee  
maie se how the Lorde hath poured out his  
wrathe, and exercised his vengauce vpon  
vs, through that Remishe Antichriste, for  
what disolatiō and ruine hath he brought  
the Christian Church in. Now after all  
this greate desolation and ruine, which is  
fallen on all Churches, Iesus Christ hath  
vouchsafed to visite vs once againe with  
his Gospell, whiche we receiue euen as the  
Iewes did. Wherefore I looke for none  
other thing, but Gods iust iudgement vpon  
vs, euen as thei had, and haue to this daie:  
and there is none other likelihood, but that  
the



*the Deuill let loose.*

the utter consumption of the worlde is at hande, when their wickednesse shall come to the fulnesse, as theirs of Ierusalem did, which was a figure of that last iudgement of God that we loke for. And that was the cause that our sauour Christ ioyned both together, in the aunswere that he made to his Disciples, when thei questioned with hym, of the destruction of Ierusalem, and the ende of the worlde.

The destruction of Ierusalem, a figure of the ende of the worlde

Matth. 24.

*Tobie.* Then haue I good cause to saie, that the worlde is possessed with Deuils.

*Tobie.* Naie, it is to be feared, least wee become worse: and least that wicked spirit come againe, with vii. other spirites worse then hym self, and that our state bee worse then euer it was. For the likelihoodes bee very greate, the daunger is suche, that it is impossible for any to remedy, but only our Sauioꝝ Christe, who alone hath all power to commaunde Deuills, whom thei feare, and whom onely thei obey. But seyng we haue forsaken hym, driuen hym awaie fro vs, and will not receiue hym again, when he offereth his grace: it is no meruaile tho there be many in the worlde possessed with deuils, seyng he is gone that had onely power to cast them out. And therefore we are

The true Phisicke of the diseased and possessed worlde.

Matth. 8. 17.

Marke. 1.

E. iiii.

like

*The first Dialogue called*

*The Phisitios  
of the disea-  
sed worlde.*

like those, that bound and chained the pos-  
sessed man, that dwelt among the graues:  
for, though they tied hym neuer so faste, it  
was to no purpose, he brake all, till our sa-  
uioꝝ Christe came, whiche healed hym, and  
made hym as meeke as a Lambe. Whiche  
worldly men could not doe, by al the mea-  
nes they could deuise. There are many  
now adaies, that go about to heale the dis-  
eased, franticke, and possessed worlde, and  
to driue the devils out of hym. And thinke  
to doe it, by their owne pollices, counsels,  
aucthoritie, power, and richesse, and by the  
coniurynges and adiurynges of their Ce-  
remonies and Traditions, but they make  
hym worse, as wee haue prooued of long  
tyme, and dooe yet see it daieily before our  
eyes: what thinkest thou *Ierome*.

*Ierom.* He thinkes when the worlde co-  
mes out of suche Phisitios handes, he is  
like to those that are lead to S. Matines  
in France: for if they be but frantike when  
they are ledde thether, they retourne from  
thence starke, starving madde. Also I feare  
me, least the coniurers that thou speakest  
of, shalbe rewarded as the seuen sonnes of  
Sceua the Iewe, (whiche likewise were  
Coniurers) were, who in goyng about to  
caste



caste out the Deuill out of the possessed man of Ephesus, so prouoked hym that he ran on them, ouerthrew them, and preuailed against them, so that thei fled out of the house naked and wounded. Actes. 19.

*Theo.* The like shall happē to all those that goe about to appease the trouble and furie, that now possesseth the world, if thei vsed any other meane, then the power and wisdom of the worde of God. For deuils can not be cast out, but onely by our sauioꝝ Christ, oꝝ his disciples whiche come in his name, power, and strength. For, it is Iesus Christ of whō it is written: y he appeaseth the noise of the seas, & the noise of the waues therof, & tumults of the people. Other fore there is none but he that can deliuer y little ship of the churche of God, frō y swallowing gulphes, and troublesome seas of this world: for it is onely to him, y the windes & tempestes obey, which are creatures without reason oꝝ vnderstandyng, neither hearyng nor seying: therfore thei feare and acknowledge none but God, to bee their maister & gouernor. There is none other coniuration, that hath any power ouer the but onely the name of Iesus Christe: and he that cometh in any other name, oꝝ byn-

Psalme. 65.

Matth. 8. 14.  
Ihon. 6.

The true con-  
iuryng of De-  
uilles.

*The first Dialogue called*

Ca  
Actes. 16.

geth any other doctrine, shal not heale the  
disease, but rather increase it. And it is not  
inough to come in the name of Christ, and  
to bypnyng his doctrine, but it must be doen  
with his spirit, and faith. For, the sonnes  
of Sceua did vse the name of Christ, when  
thei Coniured the wicked spirite, yea, the  
name of Iesus which *Paule* preached: but  
he obeyed the not, for thei tooke the name  
of Iesus in vaine, not haupnyng suche faith  
in hym and in his worde, as *Paule* had: and  
therefore the Deuill answered them, that  
he knewe them, but feared them not. Ma-  
ny also in these daies come in the name of  
Christ, and boast muche of his Gospel, but  
because thei are without faith and affec-  
tion, towarde the churche of Christ, their  
doctrine is of no greate force. For, the po-  
wer of Iesus Christ and his doctrine, con-  
sisteth not in wordes, but in faith: his troth  
lieth not in the tong, but in the harte. For  
the Gospel is no Gospel, nor the worde  
of God is no worde, but onely the dead let-  
ter, except it be ioyned with the power and  
efficacie of the holie ghost, who is the auc-  
thor thereof. Neither hath it any great po-  
wer in him that vttereth it, except it be vt-  
tered in faith, so that he maie truely saie  
with



*the Denill let loose.*

with *Dauid* and *S. Paule*, I haue beleue- Psal. 116.  
ued, and therefore haue I spoken. And, we 2. Cor. 4.  
also beleue, and therefore speake. For, to v-  
surpe the worde of God, onely in y<sup>e</sup> mouth,  
without the faithe and trothe of the spirite  
of God, is to abuse the name of God, as the  
falle Prophetes, Hirelynges, and En-  
chaunters doe: for, the kyngdome of God  
consisteth not in the woorde, but in the po-  
wer and efficacie of the same.

*Tobie.* I beleue thee very well: & seying  
that there is so little faith in the worlde, I  
do not muche meruaile, though the worde  
of God take so little effect in many now a  
daies, aswel the Preachers as the hearers.  
Furthermore, y<sup>e</sup> maiest wel cal this worlde  
a ragyng sea, for it is tossed and turmoiled  
on euery side, with horrible & violent win-  
des of ambition, vainglorry, auarice, extor-  
tion, Pride, arrogancie, presumption, ouer  
weenyng, enuie, hatred, malice, and venge-  
aunce: whiche haue so swollen and moued  
it, and tossed vp the waues so high, that I  
looke euery howe whē it shall ouer flowe,  
and drowne vp the earth, as *Noes* flood did.

*Thea.* The Geographers, and natural  
Philosophers write, that there are fower  
principal windes that blowe on the earth:  
besides

*The first Dialogue called*

besides them there are other, euery one in his place, but none of the writeth commonly of more then of xii. in all, and the violent blustering of one or two of these, is sufficient to trouble bothe yearth, sea, aire, and to ouerthrowe altogether. Let vs not then meruaile though the sea of this worlde, be wonderfully troubled, & we in great danger, considering that there are more then xii, yea, xii. C. or xii. D. contrary windes, that cease not daieily to bluster and blowe one against an other. What waues will thei make? What tempestes muste thei moue? And yet we are in worse case.

*Tobie.* How is it possible to be worse.

*Theo.* Thus, those me that saile on this sea, are all in one daunger, and therfore thei ought to laie holde on their tacklyng, and set hand to the ores, & so help the mariners and gouernors, to saue theselues fro danger, & to auoide present death: but thei are so ouerthwarte, and so hate one an other, that to be reuēged the one of the other, thei bore holes in the Ship, wherein thei themselves are, to droune their fellowes, who cannot be drouned without them.

*Tobie.* I doe not well vnderstand thee.

*Theo.* When a ship is full of holes, are not



*the Deuill let loose.*

not all thei in great dainger that are in it?

*Tobie.* Thei are not verie farre from their death.

*Theo.* What wouldest thou saie, if ther were some in the Shippe, that would bore holes in it, to droune their fellowes.

*Tobie.* I would saie, y thei wer not well in their witts, & that thei were bothe murderers of their fellowes, & of themselues.

*Theo.* Euen the like is daily vsed emōg men. For we se that thei do not onely hinder themselves, in sekynge to hinder other, but also vndo thē selues, in sekynge to vndo other. It is euen as muche, as though the brother, should go about to droune the brother, or one neighbor an other: so that thei are not worthy to be called mē, but rather sea monsters, whales, & suche other greate fishe, as eate vp the little fish. I would aske thee a question. If thou shouldest se a man teare his face, pul out his eyes, cut his nose and his eares, breake his head against the walles, & thrust a knife in his own throte: wouldest thou think him in his right wits?

*Tobie.* Who would not Iudge hym starke madde?

*Theo.* If wee marke the trade of the worlde now adaies, we can not but Iudge hym  
hym

*The first Dialogue called*

hym suche a one. For, sicke we are all one body, he that goeth aboute to hinder or vndo his neighbor, doeth he not lay handes on hym self? Doeth he not disfigure his owne body, and like a madd man teare his owne members? And so vndoe hymself.

*Tobie.* Doe you then meruaile though I complaine, and that my wittes bee so troubled, that I wotte not what to saie: I see that Truth, Right, Iustice, and Equitie, are not to be founde on the yearth.

*Theo.* Where shall we seke them then? In the Popes courte, or in the courtes of Princes, or great lordes that persecute the churche of Christ? Who doeth now maintaine truthe and iustice, but onely suche as *Dauid* describeth these of *Sauls* court to be: that is, his mortall enemies: of whō he complaineth thus. Thei goe to and fro in the euenyng, thei barke like dogs, and go about the citie. Behold thei bragg in their talke, and swordes are in their lips. Euen as thei that were sent by *Saul*, went and came, and closed *Dauid*'s house, whē *Saul* sought to put hym to death, to the ende he might not escape, and as thei rored & howled like doggs that pursue wilde beastes, euen so doe thei now adaiies, seke after the true

Princes  
Courtes.

Psalm. 59.  
1. Samu. 19.



*the Deuillet loose.*

true seruauntes of God. We may adde to this sayng of *Dauid*, that that he saith in an other *Psalm*, of the nature of the wicked, thus. He saith in his harte, I shal neuer be moued, nor be in dāger. His mouth is full of cursyng, deceipte, & fraude, vnder his tong is mischief & iniquitie. He lieth in waite in y<sup>e</sup> villages, in the secret places doeth he murther th'innocent, his eyes are bent against the poore. Wherefore doeth the wicked condemne God: he saith in his harte, thou wilt not regarde. Heare also what *Micheas* saith touchyng the same matter. The good man is perished out of the earth, & there is none righteous among men, thei all lye in waite for blood, euery man hunteth his brother with a nette. To make good for the euil of their handes, the Prince asked, and the Iudge iudged for a reward: therefore the greates man he speaketh out of the corruption of his soule, so thei wrape it vp. The best of thei is as a brier and the moste righteous of them is sharper then the Thorne hedge.

*Tobie*. All this we see in our tyme.

*Theo*. Therfore we maie well saie, that it is the tyme whereof *Esaie* complaineth, *Esaie. 59.*  
sayng: Your handes are full, and poluted *Roma. 3.*  
with *Psalm. 7.*

*The first Dialogue called*

with blood, & your fingers with iniquitie,  
Your lips speake lies, and your tong mur-  
mureth wickednesse. There is none that  
crieth for iustice, none iudgeth accordyng  
to trothe, but trust in vaine thynges. Thei  
speake thynges of nought, thei cōceiue la-  
bor, and byyng for the iniquitie. Thei haue  
broken the serpēts eggs: and thei spin the  
spiders web. He that eateth of their eggs  
shall dye, and if thei bee broken, there will  
come forthe a *Cockatrice*. The woozke of  
wickednesse is in their handes, their feete  
run to doe mischief, and thei make haste to  
shed the blood of y<sup>e</sup> innocēt. Their though-  
tes are thoughtes of banitie, wast and per-  
dition is in their waie: thei haue not kno-  
wen the way of peace, and there is no iud-  
gemēt in their pathes. Thei so peruerced  
their own waies, that whosoever walketh  
in thē, shall not knowe peace. And therefore  
heare what counsell *Michea* giueth vs a-  
gainst suche people. Trust ye not in a frēd  
neither put ye confidence in a counsellor,  
kepe the dozes of thy mouthe, frō her that  
lieth in thy bosome. For the sonne reuileth  
the Father, the daughter riseth vp against  
her Mother, the daughter in lawe against  
her mother in lawe, and a mans enemies  
are

Mich. 7.



are the men of his own house. Therfore I will looke vnto the lord: I will waite for God my Sauour, my God will heare me.

Tobie. I promise you, this is very good counsell.

Theo. Who cā deny, but that Esay was a great Philitiō, and did better knowe the Nature of man, then euer did Esculapius, Hypocrates, or Gallen, whiche are esteemed the princes of Philick: For in their liues, thei neuer made so good & true Anatomie of man, as the Prophet hath doen in this place, euen now alledged, neither did thei euer describe so truely & liuely, al the partes of the bodie, to make vs the better to knowe and vnderstand all the nature thereof. For he maketh an Anatomie bothe of body and soule, wherein he so aptly describeth all the partes with their properties, y there is nothyng that cā be added vnto it. He firste sheweth generally, what whole man is, then commeth he to the principall partes of him: that is, the hed and the hart: and frō them, to the tong and the mouth: the handes & the feete, to thende his Anatomie might be perfite, & for further declaration thereof he saith: iudgement is turned backward, and iustice standeth a farre

A propheti-  
call anatomie  
of man and  
of the world.

Esay. 54.

*The first Dialogue called*

Ca  
of, for truthe is fallen in the streate, and equitie cannot enter. Wea truth faileth, and he that refraineth from euill, maketh hym self a prairie, and when the Lorde sawe it, it displeased hym that there was no Iudgement. And when he sawe that there was no man, he wondered that none would offer hymself: therefore his arme did saue it, and his righteousnesse it self did sustain it.

*Tobie.* I would he would yet sate more, for there was neuer more neede. I beleue when the Prophet spake this, he foresawe, by inspiration of the holy ghoſte, the trade of the worlde now adaires: for it is vnpossible better to painte out our tyme, or with liuelier colours, then he hath doen. For what is the worlde now, but a wilde Forrest and desert of horrible theftes and murders: For there is now almost no iustice, but in the force of the hande and sword, whereby he carieth awaie the price, bee it right or wronge. Is not this true *Ierome?*

*Ierom.* Ouid saith touching this matter that thei feare no lawes, but iustice and equitie are constrained to giue place to force and violence: and right beeyng ouercome, is throwen doune, & laied vnder the sword. And anon after speakyng of the Iron age  
in



the Deuill let loose.

in his Metamorphosis, he concludeth.

Le now lies pitie vnder foote,

and Ladie Iustice laste:

Of heauenly vertues, from this yearth,

in slaughter drowned paste.

He meaneth as muche in effect, as Hesiodus before hym had saied, whiche is thus muche in somme.

Now shamefastnesse and Iustice eke,

cleane clad in white araic:

Are fled from hence, and bootlesse

griefes, haue left to men for aie.

Seing then that it appeareth, that there is nothing, but wil & might in place of reaso and right, it is like the exāple that Homer bringeth forth of king Agamemnon, who said: if ye wil not giue it me, I wil take it.

Tobie That sentēce was very tirānous but what other thynge is vled almoste nowadaies? And Hesiodus speaking of the like thynge, byngeth forth an example of the Hauke and Nightingale, wherin he doeth as it were repproue tyrantes, and sheweth how the small and weaker sorte, are constrained to suffer wrong and extortion, of the stronger and violent: and that tyrantes are among men, as prying foule are among birdes, his words are thus muche in effect

D. ii. But

*The first Dialogue called*

*But now to Kyngs a tale I tell,  
whiche happily earst thei knewe:  
The Hauke fast caught the Nightyngale,  
and high in clouds she flew.  
This sillie birde, when she so felt  
those gripyng tallents smart:  
With mournyng voice she waild her hap,  
when Hauke with cruell hart  
Gan saie, thou wretche why wailest thou?  
thy better hath thee quaild:  
Though thou in song more pleasaunt be  
my power hath now auaild.  
I maie thee beare from place to place,  
and suppe on thee this night:  
I maie thee keepe or els release,  
who can resist my might?  
Hereby you see what follie tis,  
to strine with higher powers:  
Might, now is right, so for thy meede:  
thou getst but stormie showers.*

*Tobie. Cruely poore men that are in ty-  
rants handes, are like the Nightingale in  
the haukes tallents, for, syng thei neuer so  
swcetely (as the common Prouerbe is) the  
belly hath no eares, let them talke, reason,  
and shewe asmuche law for themselves as  
thei will, it helpes them euen asmuche, as  
did the swete singyng of the Nightingale*

*cut*



*the Deuill let loose.*

out of the Faulcons tallentes. For, tyrantes heare with none other eares, nor other reason then their owne, that is their will, therefore, whosoever resisteth the, is neuer the nere, for he wrappeth hym self in more daunger, and moueth them to more wrath.

*Ierom.* Therefore, we maie well saie of this matter, that we daily proue that to be true, that king *Pirrhus* answered to one of his yong children, whiche demaunded of him, to whō he would resigne his kingdō, he answered, To hym that hath y<sup>e</sup> sharpest sworde emongst you: there is almost none other reason in the worlde now adaies.

*Tobie.* When I consider the states and trades of diuers cities & townes, mee thinkes thei be like a den of theues: for there is almoste no occupation, art, or practise, but hath his pill yng & pollyng, wherewith he cutteth poore mens throttes. And when I consider y<sup>e</sup> frendship & agrement that countries, cities, townes, villages, neighbours, kinnsfolkes, frendes, brethren, sisters, & generally all men beare one to an other, mee thinkes I see, Griphons, Lions, Beares, Bores, Wolves, Doggs, Hoggs, Foxes, Snakes, Viperys, Scorpiōs, Cockatrices, Egles, haukes, & other pryng birds, with

The state of  
the worlde.

## The first Dialogue called

*Ca*  
All kinds of wild beastes, shut vp together  
In a parke or iron cage, which fight, sting,  
bite, teare, deuour, & consume one an other  
And who in this case dare come nere them  
to set the at one. For thei will assone fall v-  
pon hym that comes to do good, as on him  
that comes to make debate, yea, rather so-  
uer, & his daunger is greater. For, it is the  
greatest & most dangerous state now ada-  
yes, to be an vpright man. For the Freche  
prouerbe saith: he y makes himself a shepe  
the Wolfe will eate hym. Therefore, we  
must plaie the wolves with wolves, & wic-  
ked with the wicked, if we wil be at quiet,  
yea, it so rageth now adaies, that a man cā  
not knowe his frend frō his foe. And ther-  
fore, thei y meddle to reforme or set a staie  
in this matter, are vsed as if thei had to do  
with a deafe man, who when he is stricken  
or angred, striketh the next that cometh  
nere hym, or y next that he metes, whether  
thei be his frēdes or his foes: wheither thei  
come to hurt him or to help hym: for, laske  
of hearyng & vnderstanding, he is not able  
to iudge of his frends frō his enemies, but  
al aduētures without respect, laies on lode  
as though euery man were his enemye.

The greatest  
daunger now  
adaies.

A deafe man  
in a chafe.

*Ierom.* If it bee so dangerous to haue  
to



*the Deuill let loose.*

to do with a deaffe man, how much more dangerous is it, to meddle with him that is bothe deaffe, dombe, yea, and possessed with a Deuill, as many are in these dates? Thou hast heretofore compared the world to one, possessed with a Legion of Devils but as the possessed (whiche our Sauour Christ healed) were of diuers sortes, so are thei that now adaires liue in the worlde.

The worlde  
deaffe, blind  
and possessed

*Tobie.* Why, how knowest thou that?

*Ierom.* Aske of *Theophraste* how many sortes our Sauour Christe healed, as he findeth in the Scriptures: and then thou shalt easely knowe, if all those diuers kinde of devils, whiche then tormented men are not now as rife, as euer thei were, or worse, and if there bee none possessed with devils now, whiche torment others also.

*Tobie.* Tell what thou thinkest of this matter *Theophrast*:

*Theo.* I am contented so to doe, but before wee enter any further in this matter: I muste desire leaue to looke home, and I will come againe straight.

*Tobie.* That is good reason, for we will not trouble thee, if thou haue other businesse.

*D.iiij. The*

*The title and somme, of the  
seconde Dialogue.*

**T**HE seconde Dialogue is entituled  
(*Blacke Deuilles*) because that men-  
tion is made herein, of the moste fu-  
rious possessed with *Deuilles*, whiche dwelt  
among graues and desertes, and of suche  
menne as are like vnto them, and namely of  
suche as bee tyrantes, persecutours, and o-  
pen enemies of the people of God. For, this  
sort of *Deuills* and possessed, are lesse trans-  
figured into *Angelles* of light, then suche  
cloaked enemies as make shewe of frendship  
and familiaritie.

As concerneth the principall pointes,  
whereof this Dialogue treateth, first there  
is talke of diuersities of suche *Deuilles* and  
possessed, as our Saniour Christ healed.

Afterwarde there is shewed thee, in  
what sence wicked menne maie bee holden  
for possessed, and what maner of possessed  
thei are.

Of good and euill *Angelles*, and what  
thei doe about men.

Of the power, malice, and practises of  
the *Deuill*, and how ware men ought to be  
of them.

Of the remainyng of the possessed in  
graues



## The Contents.

graves or desertes, and the causes thereof.

Of suche as are given ouer to the Deuill, and of the iuste iudgement of God on the wicked, and the Image of their hell.

Of suche men as are of wilde and unbrideled nature.

Of the torment of the Soule and Conscience.

Of the power of the brideled Deuill.

Of tyrannes possessed with Deuilles.

Of the Crownes of the reade Dragon, and their signification, and of the iugement of God on all persecutours, that haue persecuted the people of God.

Of the nature and difference of Blacke Deuilles from White Deuilles, and how dangerous aswell the one as the other is.

The

**The second Dialogue**  
*called Blacke Deuilles.*

*Tobie, Theophrast, Eustace,  
Ierome.*

**N**ow that thou art come *Theophraste*, I praie thee shewe vs (ccordyng to thy promise) the diuersities & Natures of those that were possessed with Deuilles, whom our Sauour Christ healed.

*Matth. 12.  
Marke. 8.*

*Theo.* The Euangelistes witnesse, that he cast out many wicked spirites, that tormented the possessed, wherof thei write not at large: but there are some other of whom thei write more largely & specially emongest whiche also there wer great diuersity.

*Tobie.* Wheremypon doest thou gather that diuersitie, wherof thou speakest?

The diuersi-  
tie of the pos-  
sessed healed  
by our Sau-  
our Christ,

*Theo.* We maie gather it, either by the multitude of wicked spirites, that then tormented the possessed, or by the tyme when thei began to torment them, or by the working of wicked spirites in them, and the euills whiche the Deuilles did them, or by the qualitie of the persones so possessed.

*Tobie.* Shew vs the exāple of all these  
diuers



diuers sortes possessed, so that we may better vnderstande, this thy distinction.

*Theo.* There were some, whiche were not tormented with one wicked spirit onely, but with many, some likewise wer possessed and tormented with the Deuil from their childhoode, and youth: some other in their age, some also there were, whiche were not onely in greate furie and rage, by reason of the Deuills whiche possessed them, but also were both blinde, deaffe, and dūbe. And touching those that were possessed, thei were not all of one qualitie, as we shall perceiue more at large in this place.

*Tobie.* I doe not so muche demaunde of thee, the exāple of those that were tormented with many euill Spirites, because we haue already talked thereof, in talkyng of hym that was possessed with a Legion of Deuilles.

A Legion of Deuilles in the possessed.

*Theo.* Sainct Matthewe maketh not onely mention, of one that was so tormented with a nomber of Deuilles, but saith that there were twoo: Although Saincte Marke and Sainct Luke, make mention but of one onely, for that the storie of hym was sufficient for theim, to manifest that thyng that Sainct Mattheu minded to set forth,

Ma. th. 8.

*The second Dialogue called*

forthe, for the power and grace of Iesus Christ, in the storie of the twoo possessed, of whom he writeth. To these twoo we maie adde that, whiche saincte Luke writeth of Marie Sagdaine, saiyng: That our Sauiour Christ cast out seuen Deuills from her, wherewith she was possessed.

Luks. 8.

The errors  
of the Papists  
touchyng  
Mary Magda-  
line.

*Tobie.* What hast thou to saie of these kind of possessed, & namely of *Mary Magdaine*: for there are many that vnderstand that those seuen Deuilles whiche our Sauiour cast out, were the seuen deadly sinnes whiche had ouercome her. Hast not thou heard the like *Eustace*.

*Eust.* Yea, I haue heard our Preachers preache so, whiche saie that she was a common Harlot, before she was conuerted to Christ, but when he couertrd her, he drove out seuen Deuilles out of her, that is to saie: the seuen deadly sinnes, whereunto she was subiect like a poore miserable sinner, giuen ouer to all filthinesse. I thinke *Theophrastus* will not saie the contrarie.

*Theo.* If I should shew how many kind of waies your Preachers are deceiued in this thyng, and you with them, I should spend to muche tyme, and goe to farre fro the cheefe matter whereof we now talke:

where-



*blacke Denilles.*

wherefore I will but glaunce ouer the pointes whiche serue least to our matter.

*Enst.* Wherein is it that our Preachers are deceiued and we with them?

*Theo.* First, in that thei take *Marie* Luke.7.  
*Magdaline*, and *Marie* the sister of *La-* Ihon.12.  
*zarus* and *Martha*, & the sinner of whom Luke.7.8.  
*S. Luke* speaketh, al for one womā, where in deede thei are thre seuerall women, as it is easie to bee proued by the Histories of the Gospell: if I had tyme to talke of it, but that I will leaue till more leasure.

*Enst.* What hast thou to saie more.

*Theo.* That your Doctors herein doe The number  
shew their ignorance, in forgiuyng suche of mortall  
number of mortall sinnes, as if there were sinnes.  
but seuen.

*Enst.* Why, thinkest thou that there are moe?

*Theo.* Yea, I saie that all sinnes are mortal of them selues, for that thei deserue death, euen eternall death: and so remaine continually mortall to the reprobates, in as muche as thei neither aske nor obtaine pardon through Iesus Christ, whiche maketh them veniall to the elect of God, though w stedfast faith in him. But because this is not to our matter, I will wade no further

The differēce  
betweene  
mortall and  
veniall sinnes

*The second Dialogue called*

ther in it.

*The seven  
Deuils which  
were in Mary  
Magdalene.*

*Euſt.* Thinkest thou then, that those se-  
uen Deuilles that were in her, of their be-  
rry nature and subſtaunce?

*Theo.* No man can denie it, except he  
will manifeſtly gaineſaie *S. Luke* and o-  
uerthrow his meaning, for he ſpeaketh not  
in this place of the forgiuenesse of finnes,  
whiche Synners obtaine through *Ieſus*  
*Chriſte*: but he manifeſtly ſpeaketh of the  
merueilous woorkes of *Chriſte*, through  
which, he not onely deliuered the poſſeſſed  
of the wicked Spirites whiche tormented  
them, but alſo he healed many of diuers di-  
ſeaſes, infirmities & ſickenneſſes. There-  
fore, there is no cauſe why thei ſhould here  
take thoſe Deuilles for the ſeuen deadly  
finnes. For if we will vnderſtande hereby  
that our Saviour *Chriſt* driueth Deuils  
out of thoſe, who he deliuereth out of their  
handes, and withdraweth from ſinne: wee  
maie rightly ſaie, that he woorketh many  
ſuche miracles daieſly. But thei are mira-  
cles in the ſoule, whereof *S. Luke* ſpea-  
keth no whit in the place here alleadged,  
but of ſuche miracles as were manifeſtly  
doen in the bodie it ſelf. For although the  
Deuill dwell in thoſe that are ſubiect un-

*The differēce  
betwixt the  
poſſeſſed, and  
thoſe that the  
Deuill dwel-  
leth in by ſin.*

to



to hym through sinne: neuerthelesse, we do not properly call them possessed with Deuilles, except thei torment their bodie, or so trouble their mynde, as it tourne into a furie or rage. And if wee should take the Deuilles for mortall sinnes, in all the possessed that the Euangelistes make mention of, wee could not then saie, that our Saviour Christe did cast out Deuilles of very nature and substaunce of the possessed whō he healed, but only that he deliuered them frō their sinnes. For there is no more reason to driue vs to take those deuils (whiche possessed *Marie Magdaline*) for sinnes, then of any other so possessed.

*Enst.* I perceiue well enough that I spende my tyme in waste to dispute with you. For your new Diuinitie condemneth all the doctrine of our Doctors and Preachers, and ye like nothyng but onely your newe opinions.

*Theo.* Our opinions are not newe, neither do we condemne the doctrine of your Doctors and Preachers, nor of any other, but where thei are contrarie to the pure worde of God. And if wee condemne any doctrine by this worde, it is not wee that condemne it, but God hymself: whose sentence

*The second Dialogue called*

tence we doe but pronounce as heretofore  
his Prophetes, Apostles and Euangelists  
haue doen.

*Enst.* Seing you expoſt the holy scrip-  
tures as it pleaseth you, I will let *Tobie*  
and you goe forwarde with your matter.

In what sence  
the wicked  
maie be hol-  
den for pos-  
sessed.

*Tobie.* I denie not for my part, but that  
the possessed which y<sup>e</sup> Euangelists speake  
of, were verely possessed with Deuilles: o-  
therwise then sinners, wicked and repro-  
bate are commonly possessed with synne,  
through which the Deuill dwelleth in the.  
But on the other side, maie we not rightly  
holde the wicked and reprobate for posses-  
sed, which giue them selues ouer to the de-  
uill, and doe the workes of the same? For  
though thei shew fairer countenaunce, the  
those whom we properly cal possessed, and  
shew them selues not so furious, neuerthe-  
lesse, thei many tymes execute stronger and  
horribler thynges, then thei do, whiche are  
euen holden for very possessed.

*Theo.* I doe not onely agree to that that  
thou hast spoken, but I saie further, that  
this sorte of possessed are muche more dan-  
gerous the other, if a man could know  
them. For, the lesse thei are knowne the  
more hurt thei doe, not only to other men,  
but



## *blacke Deuilles.*

but to their owne selues. And because men can not well perceiue how the Deuil hurte their soules by meanes of sinne. God hath set forth this Image before their eyes in the persones of the possessed whiche are knowne to be suche, to the ende that by the thei might learne to know, by the tyranny whiche the Deuill executeth on their bodies, what tyranny he vseth on their soules when thei are giuen ouer to hym. Now, when wee reade that whiche the Euangelistes haue written of the possessed, let vs cōsider in them, the estate of poore sinners whiche are in the power of Sathan.

*Tobie.* What saiest thou to the first, touching the possessed, whiche are tormented with many Deuilles.

*Theo.* Thou knowest that it hath beene a common opinion among Christian men of long tyme, that God hath giuen to eche man a good Angel to keepe hym, and likewise that euery man hath an euill Aungell that striueth with the good, and goeth about to hurte and wholie ouerthrowe hym whose euill Aungell he is.

*Tobie.* Yea, I can yet saie the prayer by rote that was taught me whē I was yong to bequeath me to my good Aungell. But

E.i.

tell

*The second Dialogue called*

Ca  
tell me I praie thee, thinkest thou not that  
euery man hath a good and ill Angell:

*Theo.* Thou maiest here perceiue by the  
hystories of these possessed which were tor-  
mented with so many Diuelles, that thei  
had more then one euill Angell a peece, for  
thei had as many euill Angelles as thei  
had Deuilles within them.

*Tobie.* If God suffer many Deuilles at  
once to fal on one man, to hurt and destroy  
if thei can, I doubt not, but that he giueth  
also when it pleaseth hym many good An-  
gelles to his children, to guard and defend  
them from those wicked Angelles, whiche  
are plaine Deuilles.

Of the garde  
and ministry  
of Angelles,  
Psalm. 91.  
Hebru. 1.  
Math. 4. 18.  
Psalm. 34.

*Theo.* The holie Scripture maketh no  
expresse mention that God giueth any cer-  
taine number of Aungelles to his elect, to  
conduct and defend them, but it generally  
teacheth vs, y God hath created Angels to  
serue those that are appointed to life euer-  
lastyng, and that thei be assigned to them,  
to defende them. And therefore the *Psal-*  
*mest* saith: That the Angels of the Lorde  
are camped like an hoast, about them that  
feare the Lorde. Furthermore, wee reade  
that the charge of a whole Countrey, king  
dome or Empire is giuen by the Lorde to  
one



one Angell, as Daniell doeth plainly de- Daniel. 10.  
clare. Likewise wee reade, that God hath  
sonetymes sent many Angelles to keepe  
and defende one man, as witnesseth the vi-  
sion of *Heliseus* seruaunt: when the Lorde 2. Kyng. 5.  
caused hym to see the succour that he sent  
*Heliseus* his maister.

*Tobie.* Seeyng wee haue so many ene-  
mies, and so cruell, wee haue greate neede  
of Gods sauegarde, & that he sende his An-  
gelles to keepe, guide, and defende vs, or  
els we should surely be but very ill kept.

*Theo.* Although our good God and fa- Wakefulnesse  
ther, hath very well prouided for that from against sna-  
the beginnyng: neuerthelesse, we must not res & assaults  
bee carelesse, but watche continually, as of Sathan.

And therefore, after S. Peter had admo- 1. Peter. 5.  
nished the faithfull to cast and laie all their  
care on God, assuring them, y<sup>e</sup> God would  
be carefull for them, he exhorteth them af-  
ter this maner: be sober & watche, for your  
aduersarie the Deuill as a roaryng Lion  
walketh about, sekynge whom he maie de-  
uour, whom resist stedfast in the faith. Se-  
yng then that the lorde hath warned vs of  
the malice of our enemye, and of the desire

*The second Dialogue called*

that he hath to hurt and ouerthrow vs, and the diligēce that he vseth therein, and likewise of the duetie on our part to resist him, and the meanes that God giueth vs to defende our selues, against that so daungerous an enemy, certainly we ought not to be carelesse and slothfull therin. For, if we despise the warnynges, that God by his worde hath giuen vs, and care no more for them, then if wee were out of daunger, doe we not deserue that God in iust iudgemēt should giue vs ouer, into the hādes of our aduersarie, as children of rebellion and disobedience. For, we are forbidden to tempt God: and we bothe tempt hym and mocke him, when we despise his warnynges, and vse not the meanes, whiche he in his word hath declared vnto vs, and by whiche he will helpe and succour vs. And therefore the exāples of the possessed, that we spake of euen now, maie serue to waken vs, that we be not sodainly overcome with so cruel an enemy, who as he desireth nothing but our vtter destruction, so he ceaseth neither daie nor night, to range and come to and fro, to set on vs at vnawares, as we se euidently by the example of Job, and in the similitude whiche wee spake of before, that  
our

To tēpt God.  
Dan. 6.  
Math. 4.  
Luke. 4.  
Psal. 95.  
Heb. 4. 4.  
1. Cor. 10.  
The Deuilles  
diligent to  
hurter  
Iob. 1. 2.  
Math. 12.



*blacke Deuilles.*

our Sauioꝝ Chriſt made vnto the Iewes,  
touchyng the wicked ſpirite that wand-  
red in the deſertes, and ſought for reſt.

*Tobie.* If one deuill be ſufficiēt to trou-  
ble, and torment the whole world, in what  
ſtate bee the poore poſſeſſed, that are not  
onely troubled with one, but with many.

*Theo.* To th'ende that we maie the bet-  
ter iudge of this matter, and perceiue the  
malice and rage of our aduerſarie, lett vs  
coſider in what furie he brought thoſe poſ-  
ſeſſed, whiche answered our ſauioꝝ Chriſt,  
that thei had a Legion of Deuilles within  
them, becauſe thei were poſſeſſed with a  
great number: as it well appeared (when  
Chriſt gaue them leaue to depart) by their  
entering into the Heard of Swine, that  
were there by: and then wee ſhall well vn-  
derſtand, how we maie come to the know-  
ledge by ſuche examples, into what ſtate  
the Deuill byngeth mennes ſoules, tho-  
rowe the ſynne that raigneth in them, and  
into what tormēt and trouble he byngeth  
the whole worlde, by theſame meanes.

*Tobie.* I wene S. Mathew writeth that Math 8.  
theſe twoo poſſeſſed, of whō thou ſpeakeſt,  
came forth of the graues, & were very fear-  
full, ſo that none could paſſe that waie.

E.iii.

*Theo.*

The power  
that the De-  
uill hath to  
torment men

*The second Dialogue called*

Marke. 5.

*Theo.* S. Marke touchyng this matter saith, that he had his abidyng of hym that he spake therof, among the graues, and no man could bind him, no not with chaines: because that whē he was often bound with fetters & chaines, he plucked the chaines in sinder, and brake the fetters in peeces, neither could any man tame hym: and alwaies bothe night and daie, he cried in the mountaines, and in the graues, and stroke hymself with stones. Sainet Luke saith further of this matter, that he was long time possessed with the deuill, and he ware no Clothes, neither abode in house, but in graues, and breakyng the bandes that he was bounde with, was caried of the Deuill into the wilderness.

uke. 8.

*Tobie.* There are many thynges to bee considered in these possessed, in whiche I would knowe thy minde.

*Theo.* Shewe them in order, and I wil answer thee to euery of theim, as GOD shall giue me grace.

The abidyng  
of the posses-  
sed in graues  
and desertes.  
uke. 8.

*Tobie.* The first is, touchyng their abidyng in the graues and desertes: and why the deuill rather caried them thether, then to any other place. For, sainct Luke saith plainly, as thou diddest rehearse euen now  
that



*blacke Deuilles.*

that the deuill did cary the to those places.

*Theo.* Thou must vnderstande, that the deuill doeth not onely torment the possessed in their bodies, but also thei so trouble their vnderstanding, that all bodily tormentes wer nothyng, in comparison of the torment of the mynde, now the deuill hauing thus troubled their myndes, puttes horrible and straunge thynges in their imaginatiō: so that many times thei knowe not, whether thei be beastes, men, or deuilles: whether thei be quicke or dedde, but euen as their imaginations and fantasies cary them.

Torment of  
the body and  
mynde.

*Tobie.* I haue seen frantike, Melanco- like, and furious men, whiche were not esteemed to bee possessed, and yet had suche imaginatiōs, as could not be remoued out of their heddes, though the straungenesse thereof were incredible. I haue heard many tales of diuers, that haue been in that takyng: but emongst other, of some which beeyng out of their wittes, thought thei were ded: and had this tope rooted in their fantasie, that thei could by no meanes bee perswaded to eate meate: For, when any man offered theim either meate or drinke, thei answered, that thei were dedde, & that

Fonde imagi-  
nations of  
franticke men

*The second Dialogue called*

ded folkes did neither eate nor drinke: so & some of the haue died of hunger and thirst: and some of them haue been brought to eatyng, because that other whiche fained to be ded as well as thei, did eate and drinke.

1 Nider in for-  
1 micar. Lib. 5.  
1 cap. 12.

*Theo.* Ihon Nider maketh mention of a certaine Citezen of *Vienna* in *Austriche* whom he sawe whilest he studied there, that could neuer bee perswaded, either to eate or drinke, beeyng in this rauerie that thou speakest of, but died for hōger. Now, if diseases and euill humours that bee in man, be able so to trouble his braine and vnderstandyng, it is not to bee doubted, but, that the Deuill can trouble hym more, and by many other meanes, whereof men knowe not the causes, whether it be that he vse the meanes, of the euill dispositiō of those that he seketh, or that he doe it without the aide or meane thereof. And therefore it is verie likely, that those deuilles whiche possessed the men, that we euē now spake of, had put some suche like toye in their phātasie, and made them imagine that thei were dedde. For whiche cause, thei fled the company of the liuyng, and withdrew themselves into the graues (whiche wer places appointed for the dedde) as vnto the lodgyng mest



*blacke Deuilles.*

test for them, accordyng to their fond imaginatiō. And because desert places be not inhabited, thei withdrew themselves thither, to flee the cōpanie of men. For, there are some melancolike and furious folke, y<sup>e</sup> so hate men, & are greued with the conuersation of others, y<sup>e</sup> thei cannot away, either to see or heare any body, but desire to bee alone like wild beasts. It semeth that these twoo possessed men, were of these sortes, and therfore desired to be in desert places.

*Tobie.* Thei that liue in feare of Death, The feare of death.  
liue in a meruailous paine.

*Theo.* Thei liue in a paine whiche tormenteth them, more then Death it self.

*Tobie.* I doubt not thereof. But mee semeth that these, whiche already haue opinion that thei be ded, and bothe flee frō the conuersation of men with greate hatered, & also this present life, are in muche more miserable estate. For, he that feareth death liueth somewhat betwene feare and hope, but he that hath this opinion, that he is already dedde, is not onely out of all hope of life, but euen in the case of a condemned persone, in the handes of the hangman, or as the damned soule in perpetuall paine.

*Theo.* Therfore thou maiest well think

*The second Dialogue called*

in what torment, the Soules of the poore possessed are, haupng suche imagination. For thei were, as haupng alwaies present death before their eyes, and dyng continually, and yet can not wholly dye.

*Tobie.* How could thei imagine to bee already dedde, and yet to dye againe, as if thei were not wholly dedde? It semeth that these imaginations, be quite contrary.

*Theo.* Thou must not meruaile at that, for there is no staie in those, that are troubled in minde and vnderstāding, but chiefly when the deuill puttēs in foote: for thei haue no certaine iudgement, to iudge any thyng by reason, neither to vnderstande reason when it is told them. Furthermore thou shalt vnderstande, that the tormentes of these, whiche are giuen ouer into the hādes of the Deuill are so horrible, that it casteth thē into vtter despaire: and therefore thei seeke all the meanes thei can, to ridde themselves of it, though it be neuer so impossible. Wherefore there is no doubt, but that the damned, whiche beare the iudgemēt of God, feele thēselues so overladen, with the burthen of his wrathe and curse, thei would gladly bee dispatched: yea, so ded, that there might be no memorie of thē  
after

The torment  
of those, that  
are giuen o-  
uer to Satan.



*blacke Denilles.*

after death, no more then of brute beastes.

*Tobie.* I doubt not but that thei had rather their soules were mortall the immortall, and that their bodie might not rise againe, rather then to rise to perpetuall torment.

*Theo.* Thou maiest well vnderstande, that it was not for nought that our Saviour Christ saied of Judas: that it had been better that man had neuer been borne.

Matth. 26.  
The iudgement of God  
on the wicked

*Tobie.* Wherefore saied Christ so thinkest thou?

*Theo.* He saied not simply that it had bin good that Judas had neuer bin borne. For how mischeeuous so euer he was **G D D** made his wicked treason to serue to his glorie. And therefore it was good that he was borne in respect of gods glory, which created all thynges to that end. But sithe Judas was so wicked y he mischeeuously rebelled against God, and therby deserued eternall damnation, our Saviour Christe spake in respect of y person of Judas, that it had been better that he had neuer beene borne, the so wickedly to cast away himself for euer. Wherein our Saviour Christ teacheth vs two thynges worthie to be noted.

Prouer. 16.

*Tobie.* What is the first?

*Theo.*

*The second Dialogue called*

*Theo.* That is: that God so maketh wicked Instrumentes to serue to his glorie, that by them he executeth his eternall ordinaunce, and yet neuerthelesse he punisheth them for their euill imaginations and wicked workes.

*Tobie.* What is the other point?

*Theo.* The other point is: that he thereby declareth vnto vs, how horrible y<sup>e</sup> paine of the wicked and reprobate is, in that the greatnesse of the same is not to be compared, with the excellent gift of this mortall life, and the benefites which we maie here receiue.

*Tobie.* Yet life is a good and excellent gift of God.

*Theo.* That is very true. And therefore if it be better for man neuer to haue liued, or neuer to haue bin made, then to be made to beare the euerlasting curse of God thou maiest easily iudge, how greate a burthē it is, to beare suche a iudgement. And thereby wee maie perceiue that, whiche Iesus Christ speake to Iudas concernyng this matter, was likewise spoken to all the reprobate & enemies of God. *Ouid* because we can not vnderstande nor comprehend them, God hath here set forth before our e-



*blacke Deuilles.*

pes horrible images in these possessed me,  
whereof wee speake. For I would aske  
thee a questiō. Whether hadst thou rather  
(if thou were put to thy choyce) neuer to  
haue been bozne, or to bee for euer in the e-  
state that these possessed men were.

The Image  
of the hell of  
the wicked.

*Tobie.* I had rather if I had none other  
respect but my self, neuer haue been bozne  
into the worlde.

*Theo.* And yet all that is writtē of these  
possessed men is nothing, in comparison of  
the tormentes of the damned & reprobate:  
which beginneth not onely so sone as thei  
are departed out of this present life, but e-  
uen whilest thei liue, so soone as thei resist  
God, & fight against their own cōsciēces

*Tobie.* Wee maie then place those wic-  
ked ones that thou speakst of, in the num-  
ber of these possessed men that make their  
abidyng in the graues: as if thei were al-  
readie lodged with death, and had hym al-  
waies before their eyes.

*Theo.* Though thei make a fairer shew  
towards the worlde, then the possessed do,  
and are not so muche tormented in bodie,  
yet are thei no lesse tormented in spirite &  
conscience then thei: for though thei goe a-  
bout to appease it, as much as thei can, yet  
the

Esale. 48.

the Lordes sayng shall alwaies remaine true which he spake by the mouth of *Esay*: sayng. The wicked shal neuer haue peace nor quietnesse, but shalbe continually like the Sea, whiche is alwaies in torment.

Thei that hate and are wearie of all men.

*Tobie*. As concernyng those that thou speakest of, whiche hate all men and their conuersation, and seeke to be solitary, because all the world doth extreamely auoyd them, I haue knowen some, that in steede of ioiynge in their wines and children, thei haue so extreamelie hated them, that thei could neither see them nor heare them, no, nor abide any other person.

*Theo*. Thou maiest well place those in the number of those possessed that fled into the Desertes. For there are some wicked ones so enuious and hatefull to euery mā, through the extream couetousnesse that continually griueth their greedie harte, that thei would haue all the worlde them selues: therefore as thei can awaie with no man, no more can any man away with the: yea, thei can not awaie with them selues. And this is the cause that thei become like to these possessed men, which not onely fell vpon all suche as passed by and thei met, so that none durst passe by the waie where thei

Math 8.  
Mark. 5.



*blacke Deuilles.*

thei were, but also thei cruelly tormented themselves, and beate themselves against the stones.

*Tobie.* If the Deuill haue suche power ouer those whom he ruleth, that he causeth them to torment them selues, yea, if thei could to destroy them selues, we neede not meruaile if suche be cruell and furious against others.

*Theo.* Notwithstanding, thou seest how God hath Sathan so in bondes, and bryde-  
leth him by his prouidence, that he cannot  
woorke his will, neither in the person of  
these poore possessed, nor in any other: for  
though these possessed breake their chaines  
and bonds, so that none could keepe them  
bounde nor staie them: neuerthelesse, thei  
could neither destroy themselves, nor hurt  
any other further then the Lorde gaue the  
leauē.

The Deuilles  
power bryde-  
led.

*Tobie.* If God had not prouided, they might haue doen muche harme, considering that thei were so furious, mighty and strong, that there were no bonds nor chaines but thei brake.

*Theo.* Thou maiest well think, that that strength came not alone of them selues, for thei were but men as other men are:  
whereby

*The second Dialogue called*

whereby wee maie perceiue, that the Deuilles whiche possessed them, did employe their force to worke suche thynges, as surmounted the order of nature.

Jude. 15. 16.

*Tobie.* It is not to bee doubted but that their strēgth came from them as thou hast saied: for it is certaine that it came not frō the spirite of God as Sampsons did: who also brake chaines and bonds, caried away Towne gates on his shoulders, and ouerthrew houses with y<sup>e</sup> strength of his hāds.

*Theo.* Neuerthelcffe, thou seest how God hath these possessed in suche bondes, that notwithstanding the strēgth that the deuilles gaue them, yet were thei alwaies so subiect to Iesus Christ, as if he had had them in chaines and bondes, and although thei fledde to the grattes and desertes, yet when it pleased Iesus Christe, he brought them from thence, and cōstrained them to appeare before hym, as if a Iudge should call a wicked doer out of prison: to appere before hym, to giue sentence against hym. Now if our Sauour Christ, haue shewed suche power on these possessed, and ouer the Deuilles whiche tormented them, we maie not doubt, but that he hath as muche power now as euer he had, to repress the  
cloaker



## blacke Deuilles.

cloaked possessed, that are now adaies, and also these Deuilles, by whom thei are conducted and gouerned. But especially wee mate be well assured, that he will not loose the bridle more to tyrauntes, then to these possessed, whō thei resemble in many thinges. For, thei are strong and mightie possessed, whom mannes power can not easily resiste: yea, and thei bee furious, like the lord and maister that thei serue. And therefore, it is written in the *Apocalips*, that the red Dragon had seuen heddes, and on eue-  
ry hedde a crowne, and he had also ten hornes. For, the Deuill hath at all tymes gouerned suche tyrānous Kynges and Princes, as persecuted the people of God. Furthermore, lawes be giuen to men, as bondes and bridles to restraine them, from all kinde of riot or beastly life: And therefore David admonisheth vs, sayng: Be ye not like an Horse, or like a Mule, whiche vnderstande not, whose mouthes thou doest bind with Bit and Bridle, least thei come nere thee. But there is neither bit nor bridle, that can restraine the tyrannie, and furie of tyrauntes, by reason of their power, and the practises that the Redde Dragon, whiche is the Deuil, worketh in them and

Tyrauntes  
possessed.

The crownes  
and hornes  
of the redd  
Dragon.  
*Apoc. 12.*

*Psal. 32.*

*The second Dialogue called*

by theim. Wherefore, thei maie well bee compared to those furious, violente, and wilde possessed men. But our greatest comfort, is, that Iesus Christe whiche is their iudge, is able inough to cal them to iudgement before him, either to bridle their rage, or to condemne them to the bottomelesse pitte of helle to the Deuill, whom thei had rather obeye then God. And therefore it is witten in the booke of Daniell, that the Sonne of God hath Iudged and condemned all beastes: By whiche is signified the empire and kyngdomes, whiche haue persecuted the people and churche of God, and haue doen so muche harme on the yearth.

Dan. 7.

*Tobie.* I vnderstande this poincte verie well: Now remaineth to heare, what *Ierome* hath to saie.

*Ierom.* Because that the tyrantes which openly persecute the people, and Churche of God, and vse nothyng but rage, force, and violence, doe manifestly declare themselves, to bee the enemies of God and his churche, it semeth that we maie rightly cal suche possessed and deuills, blacke deuills.

Blacke Deuils

*Tobie.* Why saiest thou so? Didst thou euer see, either blacke or white Deuilles?

*Ierom.* Seyng thei are spirites without bodies



## blacke Denilles.

bodies, thei cā neither be blacke nor white, for thei can receiue no colour, siſthe that colours haue no place, but in viſible and corporall thinges. But I ſpeake this, becauſe Painters commonly paint Deuils black, and wee imagine them ſo to bee, whiche is not wholie without reaſon: For, ſeyng the Deuill is Prince of darkeneſſe, the colour is verie meete for his liuerie, becauſe it representeth darkeneſſe muche better, then any other, as whitenefſſe beſt representeth light: for whiche cauſe cōtrariwiſe, Painters commonly make Angelles white and ſhinyng: And when thei haue appeared to men in likenefſſe of merne, thei haue often tymes appeared after that maner, as the holie Scripture witneſſeth.

*Tobie.* See yng the Deuill is a Prince, yea, the Prince of the worlde, and is alſo called the Prince of darkeneſſe, it is good reaſon that he ſhould haue a liuerie, as other Princes and lordes haue, and that it ſhould be blacke. And ſo ſeyng thou diſdiſt call theſe blacke Denilles, that we talked of, thou makeſt me imagine that thou thinkeſt, that there are alſo white deuils: or els thou needeſt not to haue vſed that title, as a diſtinction of blacke Deuils from other.

The Prince of  
darkneſſe his  
liuerie.

Math. 28.  
Mark. 16.  
Luk. 24.  
Ihon. 20.  
Actes. 1. 10.  
Ihon. 12. 15.  
2. Cor. 3.  
Luke. 22.  
Ephes. 2.

## The second Dialogue called

White Devils  
2. Cor. II.

*Ierom.* As wee maie rightly call those blacke deuills, whiche openly shewe themselves to be Deuills, so likewise maie we call those white deuills, whiche trāfigure themselves into Angelles of Light. For, although thei bee Deuilles in deede, neuerthelesse, thei disguise themselves so, that thei are taken for Angelles of Light, though thei be Angelles of darkenesse.

*Tobie.* I thinke those white Devils, are more daungerous then the blacke, for that thei are more subtile and traiterous then other, and are no lesse cruell and furious.

*Ierom.* There is no difference, but that these white Devils, can better couer their crueltie and rage for a tyme, but in the ende thei are rewarded like hypocrites, euen as thei are deuillish hypocrites, their cloked hypocrisie, crueltie, and furie, must be discovered. And therfore it cometh to passe many times, that these kind of deuils become more fell and murtherous, then any other.

Auncient  
blacke Diuels  
and white  
Deuilles.

*Theo.* Seyng we haue spoken of blacke Deuilles, I would wee speake a little of white Devils, that we might learne their nature, and beware of them.

*Ierom.* As thou haste had examples of blacke Deuills, in all the auncient tyrantes



*blacke Deuilles.*

tes, whiche heretofore haue persecuted the churche, whereby thou maiest knowe their nature, thou hast likewise many examples of white Deuils, in all y<sup>e</sup> auncient Heretikes, and in all the Hypocrites, and householde enemies of the churche: whiche hath euer doen more harme, then all the open enemies that euer the Church had, how cruell so euer thei were.

*Tobie.* Now that we are deliuered from these auncient white Deuilles, I would wee should now talke of these of our tyme, whiche touche vs nerer.

*Ierom.* I think *Theophrast* wilbe ready whē thou wilt, to satisfie thine expectatiō.

*Tobie.* And I will also be ready to heare when it please th hym.

*Theo.* Then we shall al quickly agree. But before we ende this talke, I wil shew you one auncient exāple of a Deuill, that was bothe blacke and white, who hath many fellows in these daies.

*Tobie.* What Deuill is that?

*Theo.* It is *Iulian* the *Apostata*. Whē this *Iulian* became Emperour, and had renounced the Christian Religion, which he before professed, he went about with all his might, wholy to abolishe it, and to establish

*F. iiii.*

that

A Deuil both  
white and  
blacke.

*The second Dialogue called*

that Heathen religiō, whiche he followed. And because he knewe by experience, that the tyrantes before hym, profited nothing with their persecutions against the Christians, but rather increased that Religion, whiche they sought to abolishe, then diminished it, he tooke a contrary waie to them muche more dangerous then theirs. Wherein we maie rightly saie, that the blacke devils of his predecessors tyrantes, couerted themselves into a white deuill, in the person of this *Apollonia*, for he went not about to pursue the christians, & with cruell persecution, torment and death, to make them renounce their faith, and to embrace his *Paganisme*, but rather to win them by flattery, worldly honour, riches, giftes and presentes. And therefore at the first, he entreated them very courteously, and commanded that none should torment or trouble them, or constraine them to doe Sacrifice to their Gods, but suffer them quietly to liue with their owne Religion.

*Tobie.* That was a wonderfull subtiltie for, many maie soner be overcome by suche meanes, then by persecution and torment.

*Theo.* Thou maiest be sure that he wau many by that practise. For the ambitious, glorious,

Julians deuill  
conuerted  
into a white  
deuill.

Tripart. hist.  
lib. 6.

Allurings of  
Julian to de-  
ceiue Chri-  
stians.



glorious, and couetous, whiche desired honours, riches, and offices in the court, and to be heaued vp into high dignitie, sought to please hym, perceiuyng that thei were most made of that most fauoured his religion, and were farthest from the Christian religion, whiche this *Apostata* hated to the death. But notwithstanding all these practises, he could not winne so many by this meanes as he desired: for, by reason that there were many Christian Emperours before hym, since *Constantine* the greate, the number of the Christians was greatly encreased, in so much that *Julians* Courte was full, and the greatest parte of his officers & seruantes were Christians. For this cause he vsed a more subtile craft and dangerous sleight, to deceiue the most vertuous, & those which most feared God, and his religion. For he knewe that good life and holie conuersation would muche moue the people. And because the Pastors, and Ministers of the Christians, were the of very vpright life and holie conuersation, and that by their example thei stirred and drew men to their religion, and to follow their doctrine, and also confirmed those more which had already receiued their re-

F.iiii.      ligion,

Christians in  
Julians Courte  
moste to be

## *The second Dialogue called*

Another subtilty of Iulian to make men haue the better deuotion to the heathen religion.

The offence of the euill life of Pastors

ligion, he went about to reforme the state and liues of the Priestes and religious men of the Paynims, and their Gods & Idols, after the example of the Pastors and Ministers of the Christians. And this he did, to the ende that the Christians should cast the Gentiles in teeth, with the wicked life of their Priestes and Ministers, neither that the Gentiles being offended therewith, should be moued to forsake their heathenish religion, and become Christians. For thei that haue any sparke of the feare of God, yea the very superstitious and Idolaters, mislike their Pastours and Ministers of what religion so euer thei be, whē thei perceiue their wicked and vicious life. For euen the wicked them selues, looke for better life then their own at their hands whō thei esteeme to bee their guides, & to haue administratiō of thinges which thei think holie. And therefore thei require of suche persons a straighter and vprighter life thē their own or any other. For thei think thei haue more libertie then thei that ought to be the example & rule of their life. Wherefore, thei can not suffer that to be in them, which thei can well suffer in other that are not of that calling, yea and in themselves,

as



*blacke Devilles.*

as wee see the Papistes at this daie. For, not onely the most superstitious & demute of them, but also the least religious, the greatest mockers of all religion, the most vicious and unruly of all, are sore offended with their Priestes and Monkes, and crie out against them, that thei leade an offensive life, and a life that seemes not to bee according to their profession. And therfore there are many of bothe sortes, that care neither for them, their calling, nor religion. But because thei can not iudge of true religion, bright life, and good conuersation, accordyng to the rule of Gods worde, thei are contented with the life of their Priestes and Monkes, so that there bee no notable or apparant vice in them. It sufficeth the, if thei haue onely an outward shewe of discretion and holinesse, which thei take principally to consist in superstition, hypocrisie, ceremonies, counterfaiting, & outward works: and not in true Christian vertues. And therfore, whosoever can best plaie the superstitious hypocrite, pleaseth the best, and is best esteemed amongst them. And this knew *Iulian the Apostata* very well. Therefore, he commaunded the Priestes religions and Ministers of the heathens

Hypocrisie in  
stead of holy  
life.

A reformatiō  
of Iulian in  
the heathens  
Priestes.

*f. v.*

God,

*The second Dialogue called*

Tripart. hist.  
lib. 6. cap. 28.

Popish refor-  
mation.

God, to enforce themselves at the least to counterfaite as nigh as thei could the life and maners of the Pastors and Ministers of the Christians: and that thei should vse themselves so, that there might bee no apparant or notable crime in them, whiche might make the people mislike the, their Ministerie, or the Religion of the Gods whiche thei serued. Wherefore, he forbadd them to go to any common plaies, to Tavernes, or to meddle with any filthie practise, or any dishonest arte not seemely for their calling. To be shorthe, he made suche a reformation among these fellows, as the Pope and his make commonly among themselves for their Priestes, Monkes, and the rest of the Clergie. For whē thei see that euery ma crieth out at their pride, pompe, brauerie, pleasures, ditties, and at their greate excesse in all thynges, at their Epicurian life, giuen ouer to al filthinesse and enormitie more then any other, thei make a shewe of reformation and creation of suche vice and horrible sin as raigneth amongst them, whiche thei can in no wise excuse: but in the meane while, thei neuer come to the principall matter, but are contented to dazell the eyes of the poore ignorant



*blacke Deuilles.*

rant with a fained appaunce of slight reformation, as in apparrell, in pompes, in meates, & excessiue hauencesse, in haukes, in horses, in pastimes, and in the obseruation of their Ceremonies, and suche like thynges: and as for the moste notable and infamous vices whiche thei can not forbear nor correct, it sufficeth for reformation thereof to worke secretly, and not so openly and commonly that all the worlde perceiue it, and point at them, and that the moste vicious, vnruly, and moste offenciue them selues, be not offended with their offensive life. In this meane while, there is no talke at all of their false doctrine, nor of the abuse in their Religion, and in their whole state, but only in these things which are so euident and intollerable, that there is no man can beare with it, no man so blunt or blinde, that can not perceiue it, and that knoweth it not, and openly cōdemneth it.

*Tobie.* Thē all their reformatiō is none other thing, but onely an hypocrisie, which serueth thē for a cause, the better to couer their filthinesse before men, to th'ende that their estate be not discried, nor deffamed.

*Theo.* This reformation is of lesse apperaunce, then the reformation of *Julian* the

*The second Dialogue called*

The Philoso-  
phicall life of  
Iulian.

Tripart.hist.  
lib.6.

Iulians court  
Tripart.hist.  
lib.6.

the *Apostata*. For, he did not onely reforme  
the priestes of his religion, as I haue said,  
but he did also shewe hymself to bee a very  
good Emperoz, liberall, and charitable to  
y<sup>e</sup> pooze. For, his life would shame a greate  
many now adaiies. I say not onely Empe-  
roz, kinges, and Christen princes, Popes  
Cardinalles and prelates of the Church,  
whiche are more worldly, then the world it  
self, but euen Monkes, Hermites, and the  
moste reformed, and the straightest liuers  
of the all, though their appearance of holi-  
nesse be neuer so greate. For, firste he was  
very well learned in all humain learnyng  
and very studious, so that he was alwaies  
at his booke, or otherwise occupied in some  
berteous and honest exercise, at the least in  
outward shewe. And therfore he loued wise  
menne, but principally *Philosophers*, with  
whō his court was euer furnished. Since  
*Iulius Casars* tyme, there was no emperoz  
but he, that could recite in the Senate or  
cōicell, the orations or declarations of his  
owne makyng. As for his court, and y<sup>e</sup> rest  
of his life, he liued more like a sober and cō-  
tinent *Philosopher*, then like an Emperoz  
or worldly prince: & therfore he put awaie  
his Cookes, vsyng suche sober and simple  
diet,



blacke Deuilles.

diet, that he needed the not. Yea, he had no Barber of his own, for he said one Barber could serue a great many men. To be short he liued a Monkish life. For, he was taught and brought vp in his youth with Monkes who in those daies, wer not so sore degenerated frō the maners of th'auncient Monkerie, as thei are at this present: But their life had greate appearaunce of holinesse. *Iulian* therfore, had a smatche of his youthly instructiō and bringyng vp, which serued him the better to colour his Idolatrie. For this deuill profited so wel in that Monkish schole, that he had good skill in dissembling. To be short, he lead suche a life, as if there were any at this daie: I will not speake of princes, but of prelates of y popish church (who ought to bee the light of other) that should liue suche a life, in suche cōuersatiō and suche knowledge, men would esteeme them for holy men, yea, thei would worship the as yong little gods. For, after his wife died, he neuer married again, but liued in cōtinence all the reste of his life, neither was there at any tyme, any whooredō perceiued in hym. Furthermore, he had no seruaūtes about him, to maintain pleasure or pastime but onely to serue his necessitie. And as touchyng

The Monkish  
bringyng vp  
of Iulian.

The dissimu-  
lation of Iu-  
lian.

The conti-  
nence of Iu-  
lian.

## The second Dialogue called

The founda-  
tion of Ho-  
spitalles by  
Iulian.

The charitie  
of the aun-  
cient Chri-  
stians.

touchyng his liberalitie & charitie, wher of  
I spake before, he erected hospitalles, after  
the therample of the Christians, as well for  
waifaryng straungers, as for those of the  
countrie: and commaunded suche to be erec-  
ted, throughout all his cities. And gaue to  
the greate reuenues, bothe of corne, wine,  
money, and all other thynges necessary for  
the maintenaunce of the charges therof: but  
chiefly he gaue greate liuyng to the poore,  
that kept the temple of the Gods. He com-  
maunded also, y the heathens should make  
collections for the relief of y poore, as chri-  
stians did. For he said, y it should be great  
shame for them, if those wicked Galileas,  
which fro time to time had suffred so great  
hinderance and losses, and so greate perse-  
cution for their religiō, should be so liberal  
& charitable, that not onely thei should su-  
stain the poore, whiche were of their owne  
religion, but also should succor & help both  
Jewes and Gentiles, whiche were their e-  
nemies, and that he which had the Empire  
of the whole worlde, and thei that followed  
his religion, should be more niggardes to-  
wardes their owne, then the Galileas wer  
to strangers, yea, to their mortal enemies.  
And therefore he thought it greate shame,  
bothe



*blacke Denilles.*

bothe for hym and his Religion (whiche he would exalt aboue the christian religiō) to be ouereome in liberalitie and largenesse, by the Christians, whō he called Galileās in despite and mockerie, (because Christe and his Apostles came out of the countrie of Galile, whiche was the moste despised euen emongest the Jewes: as it appeareth by diuers places of the Gospell, and specially by S. Ihon.) And therefore he named Iesus Christ with the same name, calling hym Galilean in despite and mockerie.

*Tobie.* For ought that I cā perceiue, al this liberalitie of *Iulian*, y<sup>e</sup> thou hast talked of, proceeded not of true liberalitie, nor true charitie, that he gaue to the poore and needy, but for enuie of the Christians, and spite that he had, that their charitie and liberalitie, did so muche honor their religiō, drew men to it, and dishonor the *Painims* religion. And therefore he would not, that their religiō should be lesse honored in this matter, then the Christian religiō. And by that I perceiue, that the christians in those daies, had to doe with a subtle Deuill: who could cunningly chaunge hymself from a blacke Deuill into a white. But I would wishe, if we can now haue Angels in stede  
of

Ihon. 1. 7.  
Christians  
called Galileans.

## The second Dialogue called

The example  
of Iulian to  
the shame of  
Christians.

Charitie re-  
quired in  
those that  
brag of the  
Gospell.

of deuills, that at least we had many suche  
deuills in that point, but principally emō-  
gest you that brag so muche of the reforma-  
tiō of the Gospel. For, seing y you hate the  
Pope, & prelates of the Church, Priestes,  
Monkes, and all the Religion whiche you  
call Popishe, and that ye crie so muche a-  
gainst them: I would ye would (in spite of  
thē, and in shame of thē) become more libe-  
rall and charitable then ye bee: and that ye  
had more care for the poore that are emōgst  
you, then ye haue: and y ye would so honor  
your religion, that ye might keepe it from  
blame, and that those whiche you call Pa-  
pistes, should not surmount you in libera-  
litie and charitie, as *Iulian* did to honor his  
religion, in despite of Christ, and the Chri-  
stian religion. For, if liberalitie & charitie  
were as greate in these daies among you,  
as in old tyme it was emōg auncient chri-  
stians: ye should haue as greate a vantage  
ouer your enemies, as those good Christi-  
ans had ouer the Gentiles. But you care  
not for any suche honour. How saiest thou  
*Eustace*, is not this true?

*Eust.* Though thei brag neuer so muche  
of their religion, and shewe theselues very  
well affected to it, and desire greatly the  
aduauuncyng



*blacke Deuilles.*

aduauuncyng and exaltynge thereof, and the  
abolishyng of ours, neuerthelesse, their de-  
uotio is not so great, that thei become one  
penie þ more liberall for it, neither is their  
charitie so great, that thei forget any iotte  
of their coueteousnesse, whiche is greater,  
more greby and insaciably in them, then e-  
uer it was, or is emong vs, whom thei call  
Papistes, or emongest our Priestes, Mon-  
kes, and Prelates, against whom thei crie  
out, as though all charitie were quenched  
in them, and that there were no coueteous-  
nesse in all the worlde, but theirs. For, so  
far are these newe Christians, fro giuyng  
any thing of theirs, to þ relief of the poore,  
that thei euen take awaie that, whiche o-  
thers haue giuen the heretofore. Yea, so far  
are thei fro erectyng, or giuyng any thyng  
to Hospitalls, that thei will not maintaine  
those, whiche were founded by their prede-  
cessors to their hādes. There are many ho-  
spitals, whiche heretofore haue bin gouer-  
ned by priestes, whiche were muche better  
gouerned then, then thei bee now by these  
newe Church reformers. For maisters of  
Hospitals are many tymes made, as Bai-  
liffes, and other officers bee made, not so  
much to minister Justice, & to execute the

*The third Dialogue called*

office committed to them, as to fill their purses, and to make them riche. Is not this a godly reformation, to make maisters of hospitalles, not suche as are mete to gouerne the goodes of y<sup>e</sup> pooze, but suche as cā shift for themselves, and make the pooze faste.

*Tobie.* What answerest y<sup>e</sup> to that *Theophaſt*? me thinkes *Eustace* speaketh reason.

*Theo.* I would he had lesse reason so to saie, but yet he taketh euery thyng at the worst. For he loketh so muche at those that dooe not their duetie, that he forgetteth to looke on those that doe it. But put the case that there wer greater disorder in this matter on our behalfe then there is. I would y<sup>e</sup> Papistes (whom *Eustace* now defendeth) would so enuie vs, that in spite of vs, thei would become more charitable and honest then either thei or we bee yet, and that thei would surmounte vs in all vertues. But though thei be holden for neuer so zealous in their Religion, yet I feare not that thei will so dishonor vs, as I haue wished.

*Tobie.* I think that neither thei nor you are so spitefully bent, to goe about to dishonor one another after this sort, how spiteful so euer ye be one against another in other thinges. But we will leaue suche occasions

in



in whiche some will whiten themselves in  
blackyng other, and talke we again of *Ma-*  
*lian* the *Apostata*, whose storie thou haste  
not yet ended. Thou hast already told, how  
he transfigured hymself into a white deuill  
diuers waies, but thou haste not yet decla-  
red, how the white Demill become blacke.

*Theo.* Whe he saw, that by all the mea-  
nes that he could deuise, he could not abo-  
lish the Christian Religion, and establish  
and augment the Heathen Religion, but  
that contrariwise it increased more and  
more, he was merueilous angrie, and in  
suche rage, as he could not forbear, but in  
the ende manifestly to open it. And here  
upon he forbad the Christians, the reading  
of the Heathen Poetes, Orators, and Phi-  
losophers: to the ende that thei might not  
alledge them for auctoritie againste the  
Heathens. For he vsed to saie: the Christi-  
ans dooe picke vs and thruste vs through,  
with our owne Fathers, because thei did  
confounde the Heathens with their owne  
bookes: And whipped the with their owne  
Roddes, as the faithfull at this daie dooe  
whipp the Papistes. For, if we had none o-  
ther bookes but their own, we should haue  
sufficient to condemne them all of falsse re-

*The second Dialogue called*

ligion and abuse. Wherefore if thei would doe well, thei should rather forbid the faithful to read their bookes, then the holy scripture. For, the dishonor is the greater vnto them, if thei bee condemned by their owne writings, & by suche bookes as thei make of greater auctoritie, then the scripture it self, for that thei will rule & doctrine therof according to & contētes of the same bookes.

*Tobie.* But did not *Julian* the *Apostata* otherwise persecute the christians, then to forbid them the readyng of these bookes.

*Theo.* He could not wholly forbear persecutynge of the, and would haue vsed more crueltie, if he had durst. But his deuill was sore troubled in this. For, when he would haue plaied the black deuill, and haue sweved out his swellynge venim, two thinges hindered hym: The one was that, whereof I spake before, that is, that he sawe that it profited little or nothyng to retourne to that first furie, wherewith he vsed of olde tyme to stirre and enflame auncient Tyrantes, to suche cruell persecutiō against the Christians. For, he had often prooued full sore against his will. O how the fleshe and constancie of Christians had repulsed the sharpe pointes of the cuttynge swordes of



*blacke Denilles.*

of tyrauntes, quenched their furies, & vanquished all their rage and furie. On the other side, this Deuill sawe, that in *Iulians* tyme the number of the Christians was so greate, that *Iulian* could not vse greuous and cruel persecution amongst them, without his hinderaunce, and great daunger of his person and Empire. For, his court, yea and his campe were full of them. Yea how many Lordes, Captaines, and Officers had he in his Court that were Christians? amongst whom *Valentinian* that was Emperour after him, was in great authoritie. Who so little feared in *Iulians* time to declare the honor & reuerence that he beare to the Christian religiō, and how he hated *Iulians* Paganisme, and that entring on a daie in *Iulians* company into the Temple of *Fortune*, (whom the *Panims* helde for a Goddesse) he strooke a Priest on the eare which sprinkled Holy water at the entrie of the tēple, because he threwe a fewe drops on his Cloake: and tolde hym that he had spoyld hym, and not purged hym. For the *Panims* beleued as our Papistes now a daies doe, that sinnes were purged awaie by Holy water. Seing then y *Valentinian* durst bee so hardy in the presence of *Iulian*

### The third Dialogue called

hymself his Emperour & Prince, *Julian* had not so little understanding but he did well foresee and consider, what trouble he should byng not onely his Court in, but also his Empire, if his deuill should become a black deuill and tyrannous persecutor. Wherefore, he was constrained to countefaitc the white Deuill, & dissemblingly to let many matters slippe, whiche neuerthelesse were greate greefe and harte breakyng to hym: But he was faine to bee patient perforce. And when he sawe that the Christian religion prospered more and more, when they had any release without persecution, this white Deuill forgetting the maske wherewith he was disguised, falling into a great rage, came to his natural and first occupation, and became a black Deuill as before. And then knowyng not at whiche ende to begin, but perceiuyng all thynges went from euill to worse, beeyng at his wittes ende, he knewe not what part to plaie.

*Tobie.* Verely hee had a troublesome parte to plaie, and not without cause, for he had to doe with a very strong aduersarie, when he had to do with God. For were he white Deuill, black Deuill, or trāsformed into what Deuill he would, God knewe  
hym



*white Deuilles.*

hym well enough what make so euer he tooke on, and knew the waie how to ouerthrowe all his enterprizes and practizes, and to confounde and overcome hym.

*Theo.* There are many now adaies in the world that plaie the same parte, and amongst them many that are, *Apostates* as *Julian* was : for thei haue had sufficient knowledge of the Gospel, to be condēned with him: But these fellows are as much troubled to play those parts that thei play as *Julian* and his Deuill was. For thei see y<sup>t</sup> it is impossible to finde water inough to quēch the fire of the Gospel which is kindled round about them on euery side. Thei see there is no hope to quenche it by their fires, as heretofore thei haue thought. For experience hath taught them, that one fire quencheth not an other, but rather enflameth it the more. Thei see also into what daunger thei are like to bring themselves, if thei continue suche *Carthagantes* and plaie the blacke Deuils as thei haue doen heretofore. And therefore now thei begin to plaie the white Deuils, more then thei haue doen, & are contented to confesse that their cruell and rigorous maner was not the best nor surest waie for them. For this

## *The second Dialogue called*

cause thei are contented to goe more gently to work, and to hide their black Devils hornes more then thei had wont, til thei see occasion to shew them againe, more safely, & accordyng as thei shal see their strength encrease or deminish, and as their desired meanes shall be graunted or debarred the. For looke thei neuer so smoothe, it is easie to be iudged what thei pretende, and that thei counterfaite the white Devils, but onely because thei can not be black Devils, or suche as maie beare the whole swaie.

*Tobie.* I vnderstande now what thou meanest, let them play their partes as thei can, seyng thei can not as thei would: and in y meane while make thou ready to shew vs farther of white Devils, as thou promisedst, before thou toldest vs of *Iulian the Apostata*, and of those Devils parts that he plaied.

*The*



## The third Dialogue called White Denilles.

**T**HE third Dialogue is called *White Denilles*, for the reasons mentioned before in the second Dialogue.

First, there is talke of the confession that the *Denilles* made of Iesus Christ, likewise of their worshipping of hym, and of the complaints that thei made of hym, and the agreemēt that thei desired to haue with him.

Of good *Denilles*, and the manifestyng of the possessed by meanes of the Gospell, of their accusing and complainyng of him, and of the faire shewes that thei haue.

Of suche as make the Gospell serue for their gaine, and can not beare the yoke of Iesus Christ.

Of good Sheepehardes and hirelinges, and how either of them dischargeth their callyng, and of their estimation amongst men.

Of the administratiō of Church goods, and the abuse thereof, and of the fault, that the wieked burthen the true ministers of God withall, by meanes thereof.

Of the enemies, of the discipline of the Church.

Of the want that we haue of good Ministers,

G.v.

## The Contentes.

ministers, and the contempt that wee haue  
them in.

Of the tyrannie vsed to the Church,  
and of our chaungyng of olde Poperie into  
newe.

Of Clarke Popes, and Laie Popes.

Of the discorde and deuision that is a-  
mong those that bragge of the reformation  
of the Gospell.

Of the chaungyng of mens traditions,  
into like or worse.

Of the continuall discord betweene God  
and the Deuill, and betwene their children  
and seruantes.

Of the Church mingled with good and  
euill.

Of the persecutiō and rebellion of those  
whiche saie thei be of the Church, against  
the true ministers of the same.

Of the foundation as well of the Pope-  
dome of long gownes, as of short gownes.

Of the euill reformation of the Church.

Of Magistrates abusing their Offices.

Of Priestes and Monkes transformed.

Of the true reformation of the Church.

Of the great euill that proceedeth of the  
ignorance of many, and of the diuersitie  
thereof.

Of



## The Contentcs.

Of false reporters and tale tellers, that hinder the true discipline of the Church.

Of the enill iudgement of the wicked against the true Ministers of the Lorde.

Of those that alwaies desire respite to come to talke, and of the fault in too long bearyng with the disorders in the Church.

Of the hypocrisie of those that seeke excuses to hinder the discipline of the Church.

Of the obedience that al mē owe to God.

Of the o'de and newe Gadarens, and of the Hogges of eche of them.

Of the true meane to keepe or drine awaie Iesus Christ.

Of the diuers feare of God, and the diuers knowledge of the Gospell.

Of the causes that hinder many, from followyng of the Gospell.

Of those that are afraied of Christes commyng, and of the vaine feare that tyrantes haue, least the Gospell should make them loose their Kingdomes and Lordships.

## The

## The third Dialogue called white Deuilles.

Tobie, Ierome, Theophrast,  
Eustace.

Tobie.



Syng we are all agreed to  
talke of white Deuils, now  
þ wee haue talked of blacke  
Deuilles.

*Eust.* And I am ready to  
heare what thou wilt saie, touching them.

*Ierom.* Before *Theophrastus* enter into  
this matter, I thinke good to remember  
one poinct, whiche I forgate, when I tal-  
ked of the difference, whiche wee ought to  
make, betwene blacke and white Deuils.

*Tobie.* What is that?

*Ierom.* It is, that as there is difference,  
betwene blacke & white Deuils, there are  
also diuers kindes of white deuils. For as  
some deuils are blacker one thē another, so  
some are likewise whiter one thē another.

*Tobie.* I thinke thou meanest thereby,  
that some of thē haue fairer shewe of good-  
nesse then other some haue, and can better  
counterfect the Angelles.

*Ierom.*



*blacke Deuilles.*

*Ierom.* That is without doubt, and therfore in comparýng some with other some, thei maie seme to be blacke Deuils, which otherwise seme to be white.

*Tobie.* I doe not well vnderstand, what thou meanest.

*Ierom.* I will make thee vnderstande it by example. Seyng the Papistes, whiche resist the Gospell, be named Christians as well as other, thei maie bee counted white Deuils, in comparíson of Jewes, Turkes and Painims, whiche declare theselues to be open enemies, bothe of Christ & his Gospell: but if thou compare them with those, that bragge of the title and reformation of the Gospell, the persecuting Papistes wil seme blacke deuils, when other shall seme white. For, thei be bothe false Christians, but th'one hath a fairer shew then th'other, for he couereth hymself with the cloake of the Gospell, & the reformation of the same.

*Tobie.* I vnderstand thee very well, but let vs now heare what *Theophrastus* hath to saie.

*Theo.* The Euāgelistes saie not onely, that those possessed wherof we spake before came & presented the selues before Christ, but *S. Marke* and *S. Luke* saie farther, that

*Marke. 5.  
Luke. 8.  
Matth. 8.*

The third Dialogue called

The Deuilles  
worshipping  
and cōfessing  
Jesus Christ.

Ihon. 6.  
Matth. 8.

that he of whō thei write, fell on his knees  
before Christ, & worshipped hym. And fur-  
thermore, all the thre Euāgelistes which  
haue written this storie, witnesse, that both  
these possessed cōfessed openly, that Jesus  
Christ was the Sonne of God, yea, of the  
highest God.

*Tobie.* Thei made almoste as good a cō-  
fession of Jesus Christe, as saint Peter  
and his fellowes did.

*Theo.* But thei did it not with suche a  
hart, nor to suche an ende, for that thei wer  
Deuilles, whiche spake it by the mouthes  
of these possessed.

*Tobie.* I thinke no lesse. But what was  
the cause thinkest thou, that thei did so? for  
the Deuill hateth none so muche as Jesus  
Christe, and feareth nothynge more then  
that Jesus Christ should bee esteemed and  
acknowledged among menne, for the true  
sonne of God, as these Deuilles confessed.

Marke. 1.  
Luke. 8.

*Theo.* The Deuill honoured not Jesus  
Christe, onely by the mouthes of these pos-  
sessed, but also by other, of whiche Saint  
Marke and Sainte Luke make expresse  
mention. Thei saie first, that in the Sina-  
gogue of Capernaum, there was a manne  
whiche had an euill Spirite, that cried out  
when



*white Deuilles.*

when he perceiued Iesus Christ, and saied  
amongest other thynges, I knowe that  
thou art the holy one of God.

*Tobie.* Wherefore did the Deuill call  
Iesus Christ, the holy one of God?

*Theo.* It is as muche to saie, as that he  
knowe Iesus Christe, to be the holy one of  
holy ones, that is to saie, the true sonne of Ihon. 17.  
God, whō the Father hath sent to sanctifie Actes. 16.  
mankinde: we read also in the Actes of the  
Apostles, that *Macedonia* in the toun of  
*Philippi*, there was a maide that had a spi- The Sooth-  
fayer of Phi-  
lip.  
rite of sothsayng, whiche gat her mastres  
much gain with sothsayng, she followed  
Paule and his fellowes, and cried sayng:  
these men are the seruantes of the molte  
high God, whiche shewe vnto vs the waie  
of saluation, and this did she many tymes.

*Tobie.* This Deuill whiche spake in  
this sothsayng maide, made no mention  
of Iesus Christe, in the wordes whiche he  
bled to Paule and his fellowes.

*Theo.* Though he named not Iesus Christ  
by name, yet he did hym the greatest honor  
that might bee. For, praisyng the Apostles  
and seruantes of Iesus Christ, as he prai-  
seth them, he declareth their doctrine to be  
of God, and to byng true saluation vnto  
man.

### The third Dialogue called

mā. Now, seying the Apostles taught, that this saluation was communicated to man, by Iesus Christ, and by none other: this euill Spirite plainly confessed, that Iesus Christ was the sauioꝝ of the world, the true sonne of God, and generally all þ̄ doctrine contained in the Euangelistes, whiche he approued, in the approuyng of the Ministers of the same, because thei preached it.

The confessio  
and constrain-  
ed praiers of  
Deuilles.

*Tobie.* Thou hastenot yet tolde me, why these euill spirites made suche confession, and why thei shewed this honour to Iesus Christ, whom the deuill goeth about with might and maine, alwaies to dishonour.

*Theo.* There are many causes that moued them so to doe. First, when the Deuill must appere before God, he is like a transgressor, that cometh before his Prince and Judge. Who, how wicked and rebellious so euer he be, is constrained spite of his teeth to acknowledge hym his Prince & Judge, & to confesse þ̄ truth vnto him of al his misbehauioꝝ. For, if he will not confesse it willingly, the racke shall make him confesse it whether he will or no. So these Deuilles whiche were in these possessed, were in the presence of Christ, not onely as transgressors, whiche are brought before the Judge,  
to



to haue sentence of condemnation, but as transgressours, whiche the Iudge hymself tooke with the deede doyng, and which are presently condemned, because they can not deny the fault, that they were take withall. For Iesus Christ tooke these deuils exercising the greatest crueltie that they could, on these persones whom they had possessed, and seducyng the people as muche as was possible. And because they are perpetuall enemies of God, & are taken with the deede doing, and cannot resist his power, they are constrained by force to honor hym, & to we hym homage, and to acknowledge and confesse him to be suche as he is. They do it like wise to flatter hym, because they knew well though that it bootes not to resist hym by strength, for he is stronger then they.

*Tobie.* He thinketh that these words agree very well with other words which the Deuils vsed to Iesus Christ. For, they cried: What hast thou to do with vs Iesus the Sonne of God? Art thou come hither to torment vs before the tyme? They said thee and charge thee by God, that thou torment vs not. It is also writen, that they besought Iesus very instantly, that he would not send them out of the countrey, nor into the

The cōplaint  
of Deuilles.  
Math. 9.  
Mark. 5.  
Luk. 8.

*The third Dialogue called*

bottomlesse pitt, but if he would cast them out of the possessed, that he would giue the leaue to goe amongst the heard of Swine y<sup>e</sup> fed thereby, and to remaine amongst them.

*Theo.* The possessed of which S. Mark and S. Luke make mention, whiche was in y<sup>e</sup> Synagogue of Capernaum, cried also: Oh what hast thou to do with vs Iesus of Nazareth? Art thou come to destroy vs?

*Tobie.* By these wordes wee maie easily iudge, that the worshippynge confessiō and prayer that these Deuilles made, was but by constraint, and therefore proceeded not of any good will either of the possessed, or of the Deuilles that were in them, but by the power of God, whiche enforced and constrained them so to saie. Thei also did it, to obtaine gentler intreating at Iesus hand, then thei deserued.

*Theo.* It wel appeareth, that thei know Iesus Christ, but thei will not obeie hym, but resist hym as muche as thei can. And though thei bee not able to resist hym, yet thei will, yet thei will fight against hym: but perceiuyng that thei be too weake and overcome, thei giue hym faire words, thei beseeche hym as their maister. And here it should seeme that their furie and rage wer

subdued

Marke. 5.  
Luke. 8.

The Deuilles  
desire attone-  
ment.



subdued; but it is but in show and by force.  
Thei complaine of Iesus Christe as if he  
did them wrong, or that he vsed them more  
vncourteously then thei deserved, and before  
their tyme he come. To bee short, thei de-  
sire nothing but peace and agreement.

*Tobie.* And notwithstanding, seeing that  
the Deuill is authour of warre and strife,  
peace can not greatly please hym.

*Theo.* Also he desireth not peace for that  
it pleaseth hym, but only to escape y<sup>e</sup> hands  
of Iesus Christ. For he is like the enemy  
whiche being beaten & overcome, desireth  
to get out of his enemies handes that hath  
ouercome him, y<sup>e</sup> afterwarde he maie more  
strongly and cruelly warre against hym.

*Tobie.* It is no maruaile though the de-  
uill vse this subtiltie and dissimulation: for  
there are diuers men that vse the same ma-  
ny tymes, not onely towards men, but to-  
wards GOD himself. Wherefore, in my  
iudgement; we may wel compare them to  
these possessed, & make the thei fellows.

*Theo.* Tel me thy mynd more plainly.

*Tobie.* I haue known diuers, that in  
tyme of health & prosperitie, haue not on-  
ly giuen them selues ouer to the greatest  
filthinesse and mischeef that is possible for

Good Devils  
when thei  
could do no  
more harme.

The Goodell  
made  
Devilles.

### The third Dialogue called

Good Devils  
when thei  
could do no  
more harme.

The Gospell  
manifesteth  
Deuilles.

any man to committe, but also haue openly  
withstood God, as if thei would willingly  
desie hym, and pluck him out of his celestie  
all Throne. But afterwarde when God  
hath laid his hand on them, either by grie-  
uous and dangerous sickneses, or by some  
other misery and mishap, so, that the daun-  
ger was extreame, thei then became good  
Deuils, like to those of whom wee talke.  
Thou neuer sawest more gentle, more trac-  
table, nor more deuout people in outward  
shew. Thei are the best Catholiques that  
may be found. Thei yeeld, thei promise to  
become the honestest men in y<sup>e</sup> world. They  
will neuer doe more amisse, but will liue a  
straiter and holier life, the holp Hermites  
themselves. But when it is once past, and  
the dainger escaped, thei forget all that thei  
haue promised, and like wilde beastes that  
haue gotte their neckes out of the collar,  
thei retourne to their first nature, and be-  
come worse then euer thei were.

Theo. There is nothyng that more ma-  
nifesteth those sortes of Deuilles and pos-  
sessed, then the pure preaching of the word  
of God: it is then principally, that thei vse  
those wordes that the Deuils used whiche  
Jesus Christ cast out, whereof wee talke  
euen



euē now. For there are many (but chiefly  
Priests, Monkes, and other principall up-  
holders of Antichrist, & of his sinagouge,  
which is the Romish Court and Church,)   
whiche many tymes plaie the pranks of  
this Deuill. For thei resist the Gospell of  
Jesus Christ, and those that maintain and  
followe the same with might and maine,  
with fire and sword, and by al other mea-  
nes that thei can imagine and inuent. It  
is them that crie out against Jesus Christ,  
and saie: What haste thou to doe with vs;  
why art thou come to tormēt vs before our  
tyme? Suffer vs in peace and quietnesse,  
wee haue nothyng to saie to thee. I thinke  
*Ierome*, that thou hast often heard, the ene-  
mies and persecutours of the Gospell, vse  
suche like wordes.

*Ierom.* It is ordinarie with the wicked  
enemies of God, to laie all the fault on the  
Gospell, and on those that faithfully fauor  
and followe the same, accordyng to their  
duetie, as if thei wer rebelles, frainmakers,  
sedicious, and troublers of common peace  
and quietnesse.

The wicked  
accusing of  
the Gospell.

*Theo.* Wee haue manifest examples of  
this that thou speakest, as well in the Pro-  
phetes and Apostles, as in Christ hymself,

Luke. 23.  
Actes. 27.

### The third Dialogue called

for these haue all been burthened, with the self same accusation.

*Ierom.* The like maie be saied of all the Martyres, and other faithfull Christians, whiche haue liued at all tymes in y<sup>e</sup> world. But to retourne to our talke, of those Deuilles and possessed, I my self haue heard some ere now, that haue saied to the true Ministers of the Gospell, whom God had sent to declare his truth: who the Deuill sent ye hether: What haue ye to doe here? Why tary ye not in your owne countrey, ye runnagates: what haue you to doe with vs? We haue nothyng to doe with you, we care not for you. Why suffer you vs not in quietnesse and peace? But I remember a pretie sayng of a Curate once, to a Preacher that beganne firste to preache the Gospell in that countrey.

*Theo.* Why, what saied he?

*Ierom.* Why came ye so soone, if ye had taried a while longer, all had been ours.

*Theo.* What ment he by that?

*Ierom.* He ment that if these newe preachers, had not come so sone, and haue preached then y<sup>e</sup> Gospell, which so sore warreth against the Pope and all his Priestes and Monkes: thei would in smal tyme be their  
false

The cōplaint  
of the newe  
possessed.

The maner of  
gettyng of  
goodes by  
Priestes and  
Monkes.



white Deuilles.

false doctrine and Religion, with their abuse and subtle practises, easely haue scraped and gathered all the gooddes in the worlde to themselves, and haue lefte little or nothyng to othes.

*Theo.* He perceiued it very well: and therefore we maie liken hym and his fellows, to those deuils whiche crie: Why art thou come to torment vs before our tyme?

*Ierom.* These kind of fellows that saie, *Qui nostra tollit inimicus est*: he that taketh awaie ours, is our enemy. Thei regarde not whether thei haue gotten the gooddes that thei possesse, well or euill, wherefore thei esteeme all those to be enemies, that in reason demaunde restitution of them, and declare that it belongeth not to theim, but that thei haue stolen it frō the churche, and poore members of Iesus Chryste. And because thei haue gotten these greate riches whiche thei, their parentes and frendes inioye, and whereby thei be maintained, and doe get daily more and more, vnder title of their false pristhood, Hokerie, and false religion, thei crie out against those that condemne their estate, as if thei were murthers. For thei knowe that thei cannot bee long maintained, if that coler or maske be

To whom the gooddes of the Church belong.

The cloake wherewith the Prophetes of Antichrist couer them.

*The third Dialogue called*

taken away, wherw thei make and count  
all their falshood, abuse, and blasphemie.

The colour  
that the De-  
uilles com-  
plaint hath a-  
gainst Iesus  
Christ.

*Theo.* It is very hard for simple & igno-  
raunt men, to knowe the wrong, that these  
enemies of the truth, dooe to the true ser-  
uauntes of God, by reason of the Deuillish  
subteltye y thei vse, and their shamelesnesse  
not unlike these Devils, that complained  
of Iesus Christ: and asked hym, what he  
had to dooe with them, as if he had offered  
them greate wrong, and warred againste  
theim without reason. For as for theim, it  
seemeth that thei haue nothing to saie; but  
that Iesus Christ should suffer the in peace  
and quietnesse; and therefore y fault is not  
in them, as thei saie, that there is no agree-  
ment betweene Iesus Christe and them, if  
Iesus Christe did not trouble them, and  
were cause of all the strife.

What is first  
to be consi-  
dered in all  
controuerisie.

*Ierom.* I am afraied if thou hold on, that  
thou wilt become the deuills atturney, for  
it seemeth by thy talke, that thou giuest a  
very good colour of reason to their cause.

*Theo.* If wee should onely regarde the  
complaint of the Deuilles, without consi-  
dering the principall cause, wherby this  
disagreeing is groundes, it might seme  
that Iesus Christ was in great fault. But

we



we must consider, who began the strife: *Jerom.* Seeyng that God is the God of peace, and not of strife, and the Deuill is a murtherer from the beginning, it is not to bee doubted, but that the Deuill is the authour of all the discord and strife.

1. Cor. 14.  
Phil. 4.  
1 Ion. 8.

*Theo.* I putt the case that a whozechunter or haude, steale a waie an honest comans wife, and the hous bande cometh, and demaundeth his wife of this ruffian, that hath stollen her a waie, and reuileth this ruffian or haude, for the wrong that he hath dooen hym, and goeth to lawe with hym, where by there ariseth great strife, I would aske of thee who were in the faulte? Either the hous bande, who hath had this greet wrong, or the Raunter, who hath plaied hym this wicked pranke.

The cōplain  
of those that  
doe wrong a  
gainst those  
that receiue  
wrong.

*Jerom.* This whozechunter or haude hath as muche reason to complaine and be angrie, as hath a theefe or robber, whiche is called to account of thestes and robberies whiche he hath committed, and whiche is called to iudgement for the same.

*Theo.* It is certain, that suche fellows would haue nothing to doe, with those that thei haue wronged, neither with suche iudges, as should call them to account, and

D. v.

pronounce

*The third Dialogue called*

pronounce sentence against them.

*Ierom.* But neuerthelesse it followeth not, but that they whiche haue been thus wronged, haue iuste occasiō to pursue their right. Neither doeth it followe, but that Judges and Magistrates, dooe verie well execute their office, in condemning suche accordyng to their desertes. And though they crie out against those whiche sue thei we haue nothyng to do with you, they may well be answered: but we haue to doe with you. For if the wicked and guiltie might be quitte, and escape the gallows with suche cōplaintes and cries, they would al escape. And if there were reason in these cōplaintes, the Judges and not the guiltie ought to be condemned, they that demaunde iustice, and not they whiche haue cōmitted the fact and deserued correction and punishment. Therefore the common prouerbe is well verified in suche, as bothe offer wrong and complain, that the lambe hath troubled the wolues water, & he can bothe bite & whine.

*Theo.* This is the greatest wickednesse in the worlde, and yet it is daiely vsed against Iesus Christ and his Seruauntes, whensoever they haue to doe with the wicked, and reprove them of their faultes, and

goe



goe about to byng them vnder the yoke of  
the Lorde. This is the cause that thei crie  
out against the Gospell: This is the mea-  
nes that thei trouble the world with. This  
is the cause that euery man crieth against  
the seruantes of God: Let vs accuse them  
of felonie. What saiest thou *Tobie*?

The cause  
why the wic-  
ked complain  
of the Gospell

*Tobie*. You haue talked of Priestes and  
Monkes, and such other which you cal Pa-  
pistes, how thei cōplaine as sore wronged,  
because thei go about to reforme them, ac-  
cording to the word of God, but haue you  
no such possessed among you? you y haunt  
so much of the reformation of the Gospell.  
But I promise you I will not accuse you  
any farther in this matter, but will leaue  
it to *Eustace*, who shal go forward with it.

*Eust.* As for me, I knowe many, whiche  
liked the Gospell well, when in the begin-  
nyng their Preachers cried against the a-  
buse y thei said was in the Romish church,  
and in Priestes and Monkes. Thei liked  
well also, that the goods of y church should  
be taken frō Priests and Monkes, to haue  
the gouernmēt of them themselues, vnder  
colour that the Priests and Monkes abu-  
sed them, and that thei should be put to bet-  
ter vse, but God knoweth how euill thei  
are

Thei whiche  
abuse the  
Gospell ma-  
kyng it serue  
to their owne  
gaine and a f-  
fection.

The third Dialogue called

are bestowed vpon many, & in many places:

Thei that can  
not suffer to  
be reprov'd  
by the Mini-  
sters of the  
Gospel.

*Tobie.* The worst is, that those whiche  
haue not doen herein as thei ought, and  
whiche dayly forget themselves more and  
more, cannot now aduaies so much as suffer  
the Preachers to admonishe and reprove  
them, and to stirre them to bestow it where  
thei ought to bestowe it, accordyng to the  
order and discipline that heretofore hath  
been vsed in the Primitive Church euen  
since the Apostles tyme.

*Eust.* Therefore we may well saie of the,  
as *Theophrastus* and *Ierome* said eu'n now  
of our Priestes and Monkes. For I doubt  
not, but if thei were called to account for  
the bestowyng of such goods, and if it wer  
taken out of their handes, as it was taken  
from our Priestes & Monkes, and giue to  
such as should better bestow it, thei would  
take pepper in the nose, and fal to playng  
that Devils parte wherof you spake euen  
now in good earnest. I am sure thei would  
at the least play y part as well as you said  
that our Priestes, Monkes, and their ad-  
herentes plaied it, when it stood them vpon.

*Tobie.* Yea, some of them play that part  
very well, against their owne Preachers,  
but I know not by what meanes. For first  
there



ther are many that are so meale mouthed,  
that thei dare scarce open their mouthes to  
speake one woorde that should displease in  
reproving their faulces. Some other bet-  
ter knowing their office, & lesse esteeming  
their belly, dare boldly reprove the faulces  
of those that do amisse, and specially in the  
bestowing of the goodes of the poore, but  
perther deale not so sharply with them as  
thei ought. For thei vse them more fauou-  
rably then thei vled the Bishoppes, Prie-  
stes and Monkes. There is no talke of ta-  
king away the administration from them,  
but onely to correct such manifest faulces,  
as euery man doeth plainly see.

*East.* If thei cannot suffer to bee admo-  
nished and reprovied so fauourably as thei  
saies, how would thei suffer their Prea-  
chers to vse them, as thei haue vled our  
Priestess and Monkes in like matter?

*Tobie.* Thou maiest well thinke, that if  
Priestess and Friers went about to defend  
their cause with fire and faggot, these fel-  
lowes would not suffer their swordes to  
rust in the like cause, whiche thei are well  
able to do, if thei were put to it, but the best  
is, thei haue no great cause to feare their  
Preachers therein. For first, ther are more  
flatterers

rebound A  
hoog slls no  
3022222222  
the Goffell  
adg gyls no  
adg gyls no  
adg gyls no  
adg gyls no  
adg gyls no  
adg gyls no

Hirelinges &  
good sheepe-  
herdes.

The third Dialogue called

flatterers and hypocrites whiche will dis-  
semble mens fautes and encourage them  
therein, then true preachers whiche will  
speak freely according to their office. Se-  
condly, the Ministers are of very little po-  
wer, and therefore there is no danger to be  
feared that waie. Thirdly, I thinke that  
those whiche be of the best sort among the,  
desire the abuse onely to bee corrected, and  
that the goods maie bee employed and be-  
stowed as thei ought to be. And it is al one  
to them who doe it, so it be doen according  
to the order that the Church requireth.

*Ans.* We thinke thou art become at-  
turney for the preachers that thou speakest  
last of, for thei that wel allow the doctrine  
whiche thei preache, speake not so well for  
them as thou hast doen, but contrariwise  
accuse them, and saie: that thei would haue  
the administration of the Church goodes  
in their own hands, to dispose as thei think  
good, as Priestes and Donkes haue doen  
heretofore.

*Tobie.* There is a common Proverbe  
that saith: when a man will hang or kill  
a dogge, he will make hym beleue that he  
is mad. So there are some that can not a-  
bide such preachers as neither can nor will  
be

A slander  
on the good  
Ministers of  
the Gospell  
touchyng the  
administra-  
tion of the  
Churche  
goodes.



be Dombe Dogges as thei would haue the,  
but laie madnesse to their charge, to make  
all men hate hym, and to the ende that thei  
and their Ministerie might haue the lesse  
aucthoritie. For, the lesser aucthoritie that  
the Ministerie and Ministers of the truth  
haue, the greater libertie haue Sacrile-  
gers, Theeues, and Extortioners, and all  
other wicked ones. And let the aucthoritie  
be once taken from these, thei feare not the  
hithelpnges: for thei are Dombe Dogges, Flatterying  
which will either barke or hold their peace Ministers.  
for a soppe, or morsell, or for a messe of hott  
broth, or a good bang with a staffe. And to  
be shote, thei marke what either pleaseeth  
or displeaseth their maisters, to þe ende that  
thei anger them not. Yea, and to please  
them the better, thei ioyne with them, to  
barke against those, with whom thei ought  
to ioyne, to hunt out the Wolfe.

*Ans.* It is possible that these of whom  
thou speakest, haue vsed the reformation of  
the Gospel (suche as it is) chiefly to be sin-  
gering of Church goodes. And because  
thei haue vsed þe title of the Gospell to get  
it into their handes, therefore thei vse the  
Ministers that reprove them of the euill  
administration thereof (as thei list, fearing  
least

*The third Dialogue called*

least thei reprocue them to the same ende,  
that thei themselves remoued our Priests  
and Monkes: that is, to supplie the same  
place, and enioye the same goodes.

*Takis.* It maie be that there are such as  
thou speakest of, but I think there are ma-  
ny that saie other wise then thei think, and  
make this onely a meane to put the Prea-  
chers to silence, accusing them of vices,  
seditions, and to be busie fellowes, & such  
as will take the authoritie & power of the  
Magistrates in hande: And therefore thei  
laie to their charge y<sup>e</sup> thei be troublesome,  
and that if their indiscreete prating were  
not, all would be quiet enough: therefore  
thei crie out that thei should suffer them in  
peace, for thei haue nothyng to saie to thei,  
so that no man haue any thing to say vnto  
them, for thei haue that thei would haue.

*Eust.* Then accordyng to my first talke,  
wee maie place these (of whom thou now  
speakest) among the number of those pos-  
sessed whiche complaine of the rigour and  
wrong that Iesus Christ shewed vnto thei,  
as well as Theophrast and Ierome haue  
placed of Priests and Monkes.

*Takis.* I wil not say against it, but there  
are other as well as these, whiche doe the  
like:



*white Deuilles.*

like: when any thyng is spoken of the obser-  
uing of such disciplin, as Iesus Christ hath  
appointed, and his Apostles and Disciples,  
and al the true auncient Church haue put in  
vs, and practised according to the holy word  
of God. To be short, thei can be contented to  
heare the preachers crie out against the wic-  
kednesse of Priestes and Monkes, but in no  
wise thei maie not awaie to heare of their  
own. Thei would faine haue a Gospell prea-  
ched without repentance, & without amend-  
ment of life. Thei would haue suche libertie  
vnder title of the Gospell, as to be let lose to  
their owne pleasures. Thei would be vnbur-  
thened of the Popes yoke (whom thei call  
Antichrist,) but will not bee burthened with  
Christes yoke. Thei would be very wel con-  
tent, neither to haue Priestes nor Monkes,  
for their findyng was costly, and the resto-  
ryng of Church goodes very harde to heare  
of: And therefore are contented to haue Mi-  
nisters and Preachers, but not so many as  
thei had Priestes, for sauyng of charges in  
maintainyng them: wherein thei shew them-  
selues to be good hous bandes, but great hin-  
derers to the poore flock of Christ, which re-  
maine without such foode, & such aboundance  
as is necessary for them, and all for lacke of

The enemies  
of the disci-  
pline of the  
Church.

Lack of good  
Ministers of  
the Gospell.

I.i.

suche

*The third Dialogue called*

*The cōtempt  
of the Mini-  
sters of the  
Gospell,*

such preachers & such number as is needful. But the worst is, that thei would haue our poore Ministers and Preachers heads vnder their girdles, as if thei were their seruantes, and tolle them frō post to piller at their pleasure. And if the Ministers will not do it, but if some of them (well vnderstād their office,) vse suche sufficient honour vnto them as thei ought, to the ende that Iesus Christ and the ministerie of his Church be not dispised and dishonoured, straight waies thei cry out, that suche Ministers be bothe ambitious and rebelles, and that thei will take vpon them the Magistrates office. To be short, if any Minister go about to bypnyng in such discipline and reformation of the Church as the Gospell requireth, strait waies thei saie: Why come you hether to trouble vs? Can not you liue quietly your selues, and suffer other to doe so to? You would pluck the sworde out of the Magistrates hande, but ye would bee well swadled with it for your laboures. We haue it by the haft, and you shall wyng it from vs by the edge if ye will needes haue it.

*Enst.* For ought I can perceiue, suche fellows would neither haue Priests, Mōkes, Preachers nor Ministers, to the end that no bodie might let thē, but to know as thei list,

*Tobie.*



**Tobie.** I beleue verely that there are such  
as thou speakest of; but because thei see that  
thei can not liue without some forme of reli-  
gion, neither haue any forme of religiō with-  
out some Ministers of what qualitie so euer  
thei bee: therefore thei are constrained at the  
least to make some outward appearāce. For  
thei foresee well enough, that all the worlde  
would crie out on them, calling the Athistes  
and Epicures, & would laie to their charge,  
that thei receiued not the reformation of the  
Gospell, suche as it is, but onely to scratch to  
themselues the Church goods vnder title of  
the same, and to vse what libertie thei list.  
Therefore thei are contented to haue Prea-  
chers to preache, so that thei rubbe them not  
to harde on the gall. Againe, there are other,  
which are contented to let them speak what  
thei will, when thei see that thei can not stop  
their mouthes, and also whē thei can not re-  
proue and hinder them, but with great disho-  
nor to themselues. But when the Ministers  
are earnest with them to liue accordyng to  
the doctrine preached, there begins the strife.  
And herein thei be like to those Monkes of  
whom the Proverbe is saied: Ryng to Mat-  
tins and spare not, but say Mattins who list.  
**East.** He thinkes these of whō thou spea-  
kest,

*The third Dialogue called*

**Change of  
Popedom.**

kest, commit the same fault that thei burthen the Pope, Bishoppes, Priestes, and Monkes withal: for thei accuse them of vsurpyng the power of bothe swordes, that is to saie, bothe the spiritual and temporall sword: and that which thei doe, seemeth to me not much different, but only that where thei accuse the Pope and his Churchmen of takyng the temporal sword from the Magistrate, thei themselves goe about to take awaie the spirituall sword from the Church and Ministers of the same, in as much as thei go about to rule them after their owne fantasie. For if thei take their ministers to be the true ministers of the Gospell, thei ought to suffer them to execute the charge that God and the Church hath giuen them. If thei goe about either to take it from them, or to hinder them therein, thei are tyrantes both to the Church & Ministers of the same. Wherefore the Ministers haue greater occasion to complaine of them, then thei haue of their Ministers: for thei need not greatly to feare, least the ministers of the church set their feete on their throtes, for that thei haue brought the so low, that in my simple iudgemēt, it is not to be doubted.

*Tobie.* Thou maiest also say, that if thei be true Ministers, thei will goe about no suche thing



thyng, though thei might.

*Eusta.* I will leaue to dispute, whether thei be true ministers or no, for thou knowest myne opinion touchyng that: But for that thei esteeme them to bee suche, I haue good occasiō to saie thus muche against them. For if thei hold them for suche, then maie the ministers iustly complaine of them, for takyng awaie that spirituall sword of the Church, whiche God hath committed to them, as well as thei complaine for takyng awaie their sword. Contrariwise, if thei holde not their ministers for the true ministers of God, why doe thei allow them? And why are those better welcome to them, whiche goe aboute to please them in all thynges, like idle belles & hirelinges, then thei that go about to execute their charge, accordyng to the commaundement of the worde of God? By this we maie well perceiue, to what ende these fellowes haue receiued the Gospell, and how thei vse it to their gaine. Thei crie out againste the Pope, and yet thei goe about to set vp suche an othe among them selues, in that thei doe that, whereof thei accuse the Pope and his. The difference is, that where this is a spirituall Pope, thei would make a Temporall Pope, who is more to be feared then y Pope

Temporall  
Pope.

### The third Dialogue called

whiche thei condemne, if he once take roote, and be admitted and maintained: But I wil leaue this talke, for it belongeth not to me. I leaue y charge to those, whom it toucheth nerer then meronely touchyng this, because I feare me, least the worlde fall in debate as faste this wate, as euer it did, on the Pope, Priestes, Monkes, and Romishe Church side, accordyng to our former talke.

*Ensa.* Theophrast and Ierome make not marueile, if I and suche as I am, cannot followe the Religion and liuyng, whiche thei foltowe, consideryng that we see so greate disorder and fault in those, whiche doe moste want of that reformatiō, which thei so muche set out: for we perceiue, that thei cā not agree themselves. The Ministers are one against an other. And if thei disagree together, thei disagree worse with the Magistrates & people, and eche of them accuseth other. And for my part, methinkes the Ministers that haue forsaken the Romishe church, to set forward that reformation, whiche thei now haue, deserue to be vsed as thei are. For in seeking to get the Magistrates and peoples fauour against the Pope, Priestes and Monkes, thei haue so despised the state of Priesthoope, and ministerie of the Church, and so magnified the

The diuision among those that brag of the reformation of the Gospel.

Herodotus  
2909



the state of Magistrates, that thei now feele  
the fruites thereof. Thei thought to sett the  
Magistrates and people, againste the Pope  
and his Church men, but thei haue now set  
them against theselues. For thei now drinke  
of the same cup, that thei gaue other to drinke  
of. Thei thought thei should bying a greate  
enterprize to passe, if thei could driue out the  
Priestes and Monkes, to sette those in their  
steede, whom thei haue now placed. Thei  
thought it a goodly reformation in y church,  
to abolishe all the Cannons and Decrees,  
with the good statutes, whiche the auncient  
Fathers and Doctors had ordained, to main-  
taine good discipline in the Church. Thei  
haue putte all into the Magistrates handes,  
and haue made them maisters of the church.  
It is no maruaile, though thei will not one-  
ly maintain that, whiche thei haue in posses-  
sion, but also encroche farther, to be out of the  
subiection of all discipline. Yea, thei are not  
contented herewith, but where thei should be  
subiecte to the discipline, whiche haue been  
ordained in the church, thei themselves will  
appointe suche discipline, aswell to the Mi-  
nisters, as to the whole church, as that seme  
good vnto them. Yet when thei haue that,  
thei themselves will not bee subiecte to that

Magistrates  
which vsurpe  
authoritie o-  
uer the  
Church.

*The third Dialogue called*

lawe and discipline, which thei haue appoin-  
cted to other, but will dispence with it, as wel  
for themselves, as for those whom thei fauor  
as thei thinke good, euē as well as the Pope.  
Wherefore, thei can neither blame the Pope,  
nor his churche menne herein, but thei must  
likewise blame themselves, for that thei doe  
thesame.

*Tobie.* If it bee not thesame, at the least it  
is verie like.

Mans tradi-  
tions chaun-  
ged into o-  
ther as ill.

*Eusta.* Furthermore, I cā not se by what  
reason, thei can reiect the Traditions of our  
good aunciente Fathers, under the title of  
mannes Traditions, saiyng, that thei were  
men, and that wee must staie onely vpon the  
pure woorde of the Lorde. Why, are thei not  
then contented with this woorde? Why, can  
thei not then awaite with suche discipline, as  
Jesus Christe hymself hath ordained: And  
suche as his Apostles and disciples haue pra-  
ctised: For I would aske them but this que-  
stion. Seeyng thei reiecte all Ecclesiasticall  
Traditions, under colour that wee ought to  
followe onely the woorde of GOD, whiche  
woorde condemneth all mannys Traditions:  
are not thei men as well as our predecessors  
were: And if thei can not suffer the traditiōs  
of our predecessors, what reason is it, that we  
should



should the rather receiue theirs, in steede of the simple and pure ordenances of Iesus Christ: For I dare saie, that thei haue abolished, as many or more as theirs, whiche haue better ground, and are muche more agreeable to the rule and Discipline of the Primitive Church.

*Tobie.* I confesse for my part, that there is greate abuse growne, in the aunfiente discipline of the Church: But me thinkes thei should be contented to correct the, and keepe that which is good, and accordyng to the first ordenaunce of Iesus Christ, & not abolish it.

*Eusta.* Thou saiest truthe. But thei mair not be tolde of their faultes, whiche be verie greate. For if thei be tolde of them, then thei crie out: why doe you trouble vs? Are not all thynges in good order? And, if we goe about to shewe theim their disorder by the worde of God, and wherein their Traditions are different from the same, thei answer, that thei will dispute no more, and that thei bee already resolved, what thei ought to beleue and followe. And yet when we made the like answer to them, and those that holde the same religion, thei mocked vs, and said we answered so, because we durst not stand to the trial and that wee haue suche mistrust in our wea-

The third Dialogue called

pon, that we be afrayed to enter into combat.

*Tobie.* Surely, now I perceiue that thou art at them in good earnest, me thinkes thou handlest them as they ought to bee handled. For thou beatest them with their owne rod, and condemnest them with their owne sentence. But I praie thee, how art thou become so greate a doctor in diuinitie? How couldest thou perceiue all this that thou hast spoken?

*Eusta.* How could I not perceiue þ, which is manifest to all menne? For, since our first conuersation together, might I not wel perceiue that, whiche I sawe and heard daie by daie? I reporte mee to *Ierome* and *Theophrastus* the selues, whether this be true or not? For, although we be of Religion and opinion differēt, yet I take the to be so honest, that they will not lye against their owne conscience.

*Theo.* *Tobie* and you haue made a verie long discourse, wherein ye haue verie nere touched vs, and likewise all those that dooe bragge at this daie, of the reformation of the Gospell, wherein ye haue neither spared Magistrate, Minister, nor people.

*Eusta.* Yet we haue spared you more, then you haue spared vs: or our Prelates, pastors, or Magistrates. But when wee saie trothe, what neede we to speake.

*Theo.*



*Theo.* I cōfesse that whiche you haue spoken, is not so false as I would it wer: but me seemeth you doe vs wrong, in that you make no difference, betweene those that abuse the Gospell (as you saie) & those that liue accordyng to the same: but condemne all, as well the good as the euill, without iudgyng the cause: wherin me thinkes ye shewe your felues, as if ye would condemne Iesus Christ, as well as the deuills: whiche complainer of hym, because thei are one against an other, & at difference: if we condēne all those that are at strife, we must as well condēne God as the deuill: for thei were alwaies at strife, & shall neuer be otherwise, nor eā not. Now, if God and the deuill bee at strife, we maie not saie, that those which take Gods part in any wise, agree with those that take the deuills parte. And to take bothe parts is impossible: seyng then that it is so, it can not bee but that (those whiche serue the deuill, and will not become obediēt to God) will alwaies burthen y true seruantes of God, with the said complaintes, that the deuils laied to Iesus Christ. For, if the deuill durst do it to the maister, it is not to be doubted, but y he wil giue boldnesse to his to do the like to y seruantes of Iesus Christ, seyng he durst doe it to Christ hymself.

Condemnation without iudgyng the cause.

Perpetuall strife betwene God and the Deuill, and his seruants.

*Ensa.*

*The third Dialogue called*

*Eusta.* I agree to all that. But you that glorie so muche in the reformation of your Gospell, bragge to bee all faithfull, all good men, to followe the pure worde of God, to be all led and guided by the holy ghoſt, and condemne all others that are not of your secte.

The euill and  
the good  
mingled to-  
gether in the  
Church.

The Church  
persecuted by  
her owne.

*Theo.* That notwithstanding it followeth not, that all thei that bragge of suche things, be suche as thei would bee esteemed. For the church of God will neuer be without hypocrites and false brethren, mingled emongest the children of God, whiche byng more dangerous and offensive warre to the church of God, the any other enemies whatsoeuer thei be. And therefore there will alwaies be suche Deuilles, and suche possessed inough in the church as thou speakest of, that will cry out on Christ and his seruantes, and complaine on them, but yet thei are not of the Church. For there is great difference betwene beynge of the Church, and beeyng in the Church. But where can the deuill assaile Christ nerer, and more subtilly then in his church? What sort of men can be better vse to serue his purpose, then those, whiche onely will be holden for the true members of the church, but suche as shalbe in greatest credite, and auctoritie in the same? If thou wilt talke of Ministers,



I would aske of thee: when was the church  
euer without false Prophetes, dombe doggs  
flatterers, and Hirelynges, whiche haue al-  
waies warred against the true Prophetes &  
Apostles, and against the true Ministers of  
the lord? And haue not these been moſte pro-  
moted, and beſte eſteemed emongest men? If  
ye talke of Kyngeſ, Princes, Lordes, and  
Magiſtrates, conſider how many haue there  
been found, that haue yelden ſuche obediēce  
to the worde of God, whiche hath been decla-  
red vnto them by the Prophetes, and other  
ministers of the Lord, and haue ſhewed the  
ſuche honour and reuerence as thei ought?  
For one that hath been founde to yeld ſuche  
duetie to their Miniſter, as behoued, there  
haue been twentie found that haue doen the  
contrary, which haue not been contented not  
onely to deſpiſe the doctrine of the true ſer-  
uauntes of God, but haue alſo drinen them  
out, and persecuted them themſelues. And  
when I ſpeake this, I ſpeake not of ſuche  
Princes and Magiſtrates whiche haue had  
dominion ouer ſuche people and Nations as  
wer eſteemed Infidels, but I ſpeak of thoſe  
that reigned ouer the people whiche were e-  
ſteemed of God and of his Church. But how  
many haue been founde among this people  
whiche

## The third Dialogue called

whiche would haue disposed the religion after their owne fantasies, to make it serue to their affections and commodities, & whiche haue vniuersed the offices in the church, which belonged not to them: *Ieroboam, Ahaz, and Ozias*, whiche were Kynges ouer *Iuda* and *Israell*, do sufficiently witnesse vnto vs. And when all these wer reprimoued by y<sup>e</sup> Prophets, how were they receiued? After that *Achab* with his *Iesabel* had peruerterd all the diuine seruice, by the meanes of his false Prophets, what said he to *Hely*? Was it not laied to his charge, that it was he y<sup>e</sup> troubled all *Israell*? *Hely* whiche onely went about to set vp the true seruice of God accordyng to his lawe, troubled all: and *Achab* whiche was cause of all the ruine that was in the Church of God, was a good Kyng, and very zealous of the glorie of God. Wherefore rightly *Hely* answered him: it is thou & thy fathers householde that troublest *Israell*. And here doeth *Achab* shewe hymself like these Deuilles which complained of *Iesus Christ*. And yet all these Kynges of whom I haue spoken would not be holden for Infidelles, no more then those whiche in these daies will be holden for Christiana Princes & magistrates, yea, reformed accordyng to the Gospell: and neuerthe-

*Ieroboam.*  
*Ahaz.*  
*Ozia.*

*Achab.*  
*Iesabel.*

*Hely.*  
2. Kyng. 18.  
*Achab*s re-  
proche to  
*Hely*.

The rebellion  
of the Magi-  
strates and  
people a-  
gainst the  
Ministers of  
the Lorde.



uerthelesse, thei will receiue the Gospel but according to their own pleasure. And if that in al tymes there hath been suche contradiction of Princes and magistrates against the seruantes of God, and if thei refused to submit themselves to the worde of God, the rebellion was not lesse among y people, whiche commonly followe the maner of their Princes and Lordes, & rather of those that rebell against God and his seruantes, the of those that shewe their duetie as thei ought to Godwarde. And sithe it is so, what reason is it to condene as wel the true seruantes of God, the good Magistrates, and other good men which do well discharge their office, as their aduersaries, which from tyme to tyme haue troubled the Church.

*Ans.* I graunt that wer no reason, but this is nothyng to my talke.

*Theo.* It is al one: For it semeth that thou wouldest haue so perfect a Church, y there should be no dissention or discord: but it is in vaine to looke for any such here, as our Sauiour Christ hymself hath well declared vnto vs by the parables and similitudes which he vsed. For there will alwaies bee ill fishe among the good in the net of the Gospel, and the Lordes fielde will neuer bee so cleane in  
this

The third Dialogue called

hypocrites among the  
faithfull in  
the Church.  
Matth. 13.  
Marke. 4.

this worlde, but that there will bee alwaies  
darnell mingled with the good seede, which  
wil be so like in growing, y it cā not be kno-  
wen frō the other, till it shewe it self farther.

*Eust.* What is the cause thereof?

*Theo.* Among others there are twoo most  
worthie to be noted.

*Eust.* Whiche be thei?

Matth. 13.

*Theo.* The first is, that the Deuill doth al-  
waies mingle his seed with the Lords seed,  
vntill the Lorde doe cleane separate them.

*Eust.* And what is the second?

Rom. 6. 7. 8.  
Imperfections  
in the per-  
fectest.

*Theo.* The second is, that the very childre  
and seruants of God are neuer so perfectly  
regenerated in the worlde, neither can not so  
well mortifie their olde Adam & sinful flesh,  
but that there alwaies remaineth many car-  
nall affections in them, yea, euen in the per-  
fectest, whiche is the cause thei can not be so  
perfect as thei ought to be. Wherefore, the  
most iust are greatly greeued, that thei can  
not become so obedient to the will of God as  
thei desire, and as God in his law requireth:  
euē as S. Paule witnesseth of hymself. But  
I wil leaue to talke any more hereof at this  
tyme, because I wil come to y point y *Tobie*  
talked of touching the new temporal Pope.

Roma. 7.

*Tobie.* Truly I would gladly heare thy  
mynde



# hollwhite Deuilles

I doubt not but the Deuill would  
 be glad to doe as muche as you haue spoken  
 touching this matter, in those places where  
 the spiritual Pope is beaten downe. He hath  
 heaued up his spirituall Pope, vnder the title  
 of Minister of the Church, and hath taken  
 occasion to giue vnto hymself many goodly  
 titles, and suche authoritie as the spirite of  
 God giueth to true Ministers of his word;  
 and their Ministerie: But if the Deuill and  
 his false Prophetes and pastors haue abused  
 the name of this holy ministerie and the true  
 ministers of the Lorde, to usurp tyrannie o-  
 ver the Church of Iesus Christ vnder this  
 colour it followeth not therefore that the au-  
 thoritie of the true Ministerie of the church,  
 and the true ministers of the Lord, (which is  
 giuen them of God and not of men) ought to  
 bee diminished. For whosoever useth suche  
 meane to correct the fault that the Pope and  
 his haue committed in this behalfe, doth not  
 refoyme the Church, but deforme it more then  
 it was before. And therefore when the true  
 Ministers of the Gospell preached in the be-  
 ginnynge against the Pope and other false  
 shepheardes whiche haue abused the mi-  
 nisterie of the Church, and wholly ouerthrowe

The founda-  
 tion of the  
 spiritual Pope

The declara-  
 tion of the  
 ministers to  
 the Magist-  
 rate

Euill refor-  
 ming of the  
 Churches

Magist-  
 rate  
 and  
 the  
 Gospell

### The third Dialogue called

When it: and whē thei haue admonished Princes and Magistrates to set to hande, that the abuse whiche was in the Church might bee corrected and reformed accordyng to y<sup>e</sup> word of God: thei preached not that the Magistrates should take any tyrannie ouer y<sup>e</sup> Church, whiche thei condemned, and that thei should tread the ministerie therof vnder their feete: but that thei ought to bestow their whole power in restorring of it to such perfectnesse, as it ought to be accordyng to Gods word. And to the ende that the Magistrates should not sticke at it, and think that it belonged not to them, thei shewed them what was their ducie, and how muche God had honoured them in calling them thereto. Thei likewise declared vnto them, the honour that the spirite of God sheweth to that holy state in y<sup>e</sup> sacred Scriptures: and what dishonour and iniury the Pope and his prophetes haue doon vnto it. Wherein thei did not amisse, but faithfully executed their charge. If there be any that haue passed their boundes therein, I will not excuse their faule. And likewise, if there be any Magistrates, that stretch that farther thē thei ought, whiche hath been preached vnto them by the true ministers of the Lorde, touching the authoritie and power that y<sup>e</sup> Lord hath

The declaration of the Ministers to the Magistrates,

Magistrates abusing the Gospel and their office.



white Deuilles.

hath giuen them: the fault is not in the true  
ministers, but in those which abuse their doc-  
trine, which is the doctrine of God. For ther  
is no more reason to blame them in such case  
then to blame the Prophetes and Apostles  
because they writ of the excellencie, as wel of  
the ministerie of the Gospell, as of the state  
of Magistrates. For they wrote not of which  
they haue written, to giue the Deuill, false  
prophetes, and tyrantes, occasion therby to  
usurp tyrannie ouer the Church, but because  
the truth is so, and that it is needfull that the  
faithfull should so understande it: for whom  
they haue both written and preached, and not  
for tyrantes or enemies of the Church. If  
there be the any Magistrates in these daies,  
whiche vnder title of authoritie and power  
that God hath giuen them, will take more  
authoritie and power ouer the Church then  
God willet them, and will make the Mini-  
sterie of the same subiect vnto them, as the  
Pope hath made the subiect to hym and his,  
and hath also made subiect the power and au-  
thoritie of Princes & Magistrates: the same  
doe verely sett vp a newe Pope, chaungyng  
only his coate and maske. And by this mea-  
nesathan shall establishe a newe Pope-  
dome, vnder another colour, but al wil come

Popedom  
more dam-  
nously then  
the first.

Popedom  
chaunged &  
not abolished

*The third Dialogue called*

A Popedome  
more daun-  
gerous then  
the first.

to one endie, though thei take an other waie.  
And so the tyrannie that he tofore tyme hath  
used ouer the Church and ministeris of the  
same, shall not bee taken awaie, but onely  
chaunged and disguised.

*Tobie.* Nay, it will be worse: for it wil not  
onely bee chaunged and disguised, but more  
inforced.

*Theo.* How can that be?

*Tobie.* Thou knowest, that what power so  
euer the Pope and his, haue ouer the church  
in their estate, yet can thei not doe what thei  
list, except thei do otherwise then thei ought  
to doe. For, first thei cā put no man to death:  
but must deliuer vp to y<sup>e</sup> secular power suche  
as thei iudge worthy of corporal punishment,  
either for heresie, or comitting of any other  
crime against the faithe and religion. But if  
the whole power of the church, be in the ma-  
gistrates handes, thei maie bind and loose as  
thei list. Thei neede not to borrowe the sword  
of an other, whiche thei enioye themselves.  
Furthermore, notwithstanding the great  
abuse in the Romishe Church, yet were the  
Councils, Synodes, and auncient canons  
alwaies of some auctoritie with the. There  
is neither Pope, Cardinall, nor Bishop, that  
dare undertake to admit any into y<sup>e</sup> Ministe-



rie of the Church, except he haue passed the  
order which he must passe, and without some  
forme of electiō. If any be deposed out of the  
ministerie, he shal not be deposed without be-  
yng heard, as appertaineth to hym: that is to  
say, without forme of Ecclesiasticall iudge-  
ment. But if the whole power be in the Ma-  
gistrates hand, thei may place or displace the  
Ministers as thei list, without any Ecclesia-  
sticall order, be it right or wrong. Thei maie  
use the as seruantes, that whē thei are wea-  
rie of them, thei maie put them awaie, or put  
the to death as thei list. I meane if the Magi-  
strates bee tyrantes, and haue none that dare  
gainsaie the, without the like daunger. And  
so Colues shal be thrust into the Church of  
God, and the true shepherdes shal be driven  
out. For tyrantes will neuer abide to heare  
the troth, as it ought to be told the: and if thei  
be no tyrantes, thei will be content with the  
charge whiche the lord hath given the, and  
will beware how thei attribute to their par-  
ticular, that whiche is common to all the  
Church, or whiche is specially ioyned to the  
Ministers of the same.

Theo. I perceiue thou speakest reason:  
for though the Pope and his, abuse, and haue  
of long tyme abused, bothe Councelles and

*The third Dialogue called*

antient Cannons, and that thei vse no part  
of the antient discipline of the church, but  
onely the names and titles: yet dare thei not  
so openly give themselves ouer to euill, as  
thei would, if that bible were not.

*To him.* Thereupon I conclude, that if this  
bible could not so kepe the, within their bou  
des, but that thei haue ouerpasseed them verie  
much, as you saie: it will be worse, when the  
power of the church is in the haides of those,  
whiche are armed with the temporal sword,  
whiche haue none other Lawes to restrain  
them, and keepe them in their boundes, but  
suche as thei themselves will take and chose  
at their pleasure. And besides that, how oft  
chaunceth it, that those of this estate, haue  
neither learning nor knowledge, and are the  
least exercised in matters belonging to the  
Church? And yet these shalbe thei, that shal  
commaunde Ministers and Preachers what  
thei liste, on paine of their sword, and shal  
appoint the lawes touchyng their estate &  
ministerie, and likewise to the whole church.

*Theo.* I confesse þat these incōueniences  
might come of suche tyrannie. And therefore  
the true ministers of y. Gospel, perceiuyng  
the subtiltie of satan in suche case, & foreseeing  
his pretence, preuent suche thynges betime.

Good Mini-  
sters preuent  
the newe  
Popedome.

Where



Wherefore, thei crie no lesse against suche ty-  
ranny & abuse (whē thei perceiue it) then thei  
haue heretofore cried against the tyrāny and  
abuse of the Pope, and the Popishe church.

*Tobie.* There are verie many that doe so, for  
I know the greatest part to be belly gods, flac-  
terers, hirelinges, who haue the good will of  
the Magistrates and higher powers, speake  
as pleaseth them whom thei seeke to please,  
and confirme their tyrannie: In steede of re-  
protyng them, and fighting in the quarrell  
of the libertie of the Church. Wherefore, if  
thei haue good occasion to call our Priestes  
and Bokes belly gods, and false Shepher-  
des: your preachers are not boide of the same  
fault, thei can plaie that parte well enough.

*Tibea.* I would I could in all pointes dis-  
proue thee herein. But I praye thee consider  
whē those belly gods are come to vs: come  
not the mosse parte of them fro those, whom  
thou mentionedst euen now? Thinkest thou  
that all those priestes and monkes, that now  
hold on our side, are now wholly unpriested &  
unmonked? Thinkest thou not that the deuil  
hath sent the amongst vs, to flatter the Gos-  
pel, hauing enough to serue his turne beside.  
Wherefore it is no maruaile, if he goe about  
to sow those vermine vnder other habite and

Priestes and  
Monkes trans-  
formed.

## The third Dialogue called

toler, where suche Apostates will not be re-  
 ceived in their owne habit. For he is conten-  
 ted that thei be clothed outwardly with the  
 habit of the church, but thei be not clothed  
 with the priesthood or monkhood.  
 But tho there be suche, yet thanked be God  
 there are other, which are ready to be con-  
 demned not onely to be driven awaie and banished in  
 maintaining the libertie of true discipline  
 of the Church, in despite of tyrantes, but al-  
 so to give their lives in so good a quarrell.

*Tobie.* If there be any suche, thei be thicke  
 some, but come thin by: and besides that, thei  
 shall finde very fewe, either of their unwill-  
 ling, or of the Magistrates or commons, that  
 wil sticke to the in the maintenance thereof:  
 but almost all sortes of men cry out against  
 the, and against rebelles & sedicious persons  
 that trouble the whole church. Now, what  
 better hope of reformation, is there to be lo-  
 ked for at your handes, then at ours but onely  
 that it is like to be sone overthrowen with  
 you, then ever it was (seeing you were in so  
 nere) by the Pope & churchmen. For this  
 I dare saie: that I se already in some places,  
 that vnder title of reformation by the Gospell  
 some christian Princes have in your person  
 usurped more tyranny ouer the Churches in  
 their dominion, then ever the Pope and his  
 adhe-

Priests and  
 Monks stand  
 forth



adherentes in five hundred yerres. **Theo.** Thou talkest at pleasure of affectio  
that thou bearest against vs and our religio.  
But in this meane while, thou considerest not  
the goodnesse of those that feare God, as well  
Ministers, Magistrates, as common people.  
For as there are good Shepherdes, whiche  
faithfully execute their office, vsurping no-  
thing ouer the Church or Magistrates, but  
honouring the as they ought, according to the  
worde of God: So likewise, are there many  
true christia Magistrates, which set helping  
hande, bothe to the church, and ministers of  
thesame, not to oppresse the, but to helpe and  
further the in their charge, as much as either  
of their offices requirerh. And when this a-  
greement is betwene the Magistrates and the  
ministers, the people whiche are committed  
to their charge, do willingly frame themsel-  
ues, to yeld to God and their pastors and  
his seruantes, the honor and obedience, whiche  
they owe vnto the. And though the number of  
these be not so great, as it is to be wished, yet  
there is good hope, that the Lord will make  
perfecte that good worke, whiche he hath be-  
gun in his church. For, there are many that  
erre rather of ignorance, then of malice: and  
for feare least some newe tyranny should bee

True refor-  
mation of the  
Church.

conuersion  
to know  
plaine

and in the  
ministers

The ignorance  
of many.

### The third Dialogue called

vsed ouer the Church; the Magistrates and the people, vnder colour of Ministerie, then for any hatred thei beare to good discipline.

*Tobie.* You can very well excuse your faultes: this is alwaies your maner, when yett not gainsaie that, whiche is euident to all men, to make some excuse. And yett will ye not accepte the excuses of other, though thei be neuer so reasonable.

Ignorance  
worthie of  
blame.

*Theo.* I excuse nothing, but that that is to be excused. I excuse not þ ignorance of those whiche are ignorant of the thinges that we talke of, and chiefly seeing the Gospell hath been preached so long, and so plainly among the. For if thei be ignorant, it is thier owne fault. It maie be also some preachers faultes, which haue not declared these thinges as thei ought: neither haue had so greete care of the discipline of þ church, as is requisit. Some are faultie, because thei are ignorant themselves, and vnderstand not the gouerning of the church. Some for not caring greatly for the flocke to the committed, and not bearyng so seruent a zeale to the glory of God, & the edification of his church. Some other, because thei be flatterers, and are afraied to get the ill will of men, but especially of the higher sort: knowing that thei will not willingly submit them

Fault in the  
Ministers.



thēselues to discipline. But how soeuer it be,  
there is difference betweene those that sinne  
ignorantly, (though it be neuer so grosse) and  
those that sinne vpon pretended malice. And  
on the other side, there are so many false reuo-  
lers, & make bates among men, but chiefly a-  
bout princes & magistrates, which with their  
flatterers & slanderers go about nothing els  
but to hinder y<sup>e</sup> true discipline, hce not recei-  
ued, and restored into the church, as of neces-  
sitie is requisite. And this they do, because they  
are afraied of it thēselues, for that they will  
neither be subiect to god nor his church. And  
these fellows finde more, whiche not onely  
give eare to them, but also helpe thei<sup>r</sup> false  
detractiōs, then the good preachers find that  
followe the true doctrine whiche they teach.  
These are of the nūber of those deuils, which  
crie out against the seruantes of God, and  
complaine of them, after they haue doen the  
worste they can against them, in seeking to o-  
uerthrow the whole ministerie of the church,  
and all true reformation.

*Tobias.* We thinke we haue talked long e-  
nough, of these maner of deuilles and posses-  
sed, whiche complaine of those whom they  
haue wronged, and accuse suche as haue re-  
ceiued greate iniurie at their handes, tell me  
now

False detrac-  
tors to hin-  
der the disci-  
pline of the  
Churche.

How the true  
ministers of  
the word are  
laboured of the  
deuils.

Each one  
of them.

*The third Dialogue called*

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Ignorance  
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*Theo.* I excuse nothing, but that that is to be excused. I excuse not þ ignorance of those whiche are ignorant of the thinges that we talke of, and chieflie seevng the Gospel hath been preached so long, and so plainly among the. For if thei be ignorant, it is their owne fault. It maye be also some preachers faultes, which haue not declared these thinges as thei ought: neither haue had so greate care of the discipline of þ church, as is requisite. Some are faultie, because thei are ignorant themselves, and vnderstand not the governing of the church. Some for not caring greatly for the flocke to the committed, and not hearyng so frequent a zeale to the glory of God, or the edification of his church. Some other, because thei be flatterers, and are afraied to get the ill will of men, but especially of the higher sort: knowing that thei will not willingly submit them

Fault in the  
Ministers.



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those that sinne vpon pretenced malice. And  
on thother side, there are so many false reuol-  
ters, & makebates among men, but chiefly a-  
bout princes & magistrates, which with their  
flatterers & slanderers go about nothing els  
but to hinder y true discipline, bee not recei-  
ued, and restored into the church, as of neces-  
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are afrayed of it thēselues, for that they will  
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worste they can against them, in seeking to o-  
uerthrow the whole ministerie of the church,  
and all true reformation.

*Tobias.* He thinkes we haue talked long e-  
nough, of these maner of deuilles and posses-  
sed, whiche complaine of those whom they  
haue wronged, and accuse suche as haue re-  
ceiued greate iniurie at their handes, tell me  
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False detrac-  
tors to hin-  
der the disci-  
pline of the  
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How the true  
ministers of  
the worde are  
laboured of the  
deuils.

Each one  
of them.

### The third Dialogue called

now if thou haue any more to saie of other  
kindes, of whiche we haue not yet spoken.

*Theo.* Thou must further note, that those  
deuilles whiche complained of Christ, com-  
plained not onely, that he tormented them  
before their tyme, but also made requeste un-  
to hym, that he would not sende them to the  
bottomlesse pitte, nor out of the Countrey,  
but that he would suffer them there.

*Tobie.* What saiest thou to that?

*Theo.* First I saie, that all the wicked are  
mercifully offeended, when they see & perceiue  
their iudge. Now the ministers of the Lorde  
are as iudges to the wicked, for that Iesus  
Christ conuinceth the by the iudgement pro-  
nounced vnto them by the mouth & ministe-  
rie of his seruantes. And therefore it is writen  
of *Ezechiel*, that the lorde sent hym as iudge  
of y<sup>e</sup> people, whose Prophet he was. And Je-  
sus Christ said: that he would sende the holie  
spirit to his Apostles, whiche should reprove  
the worlde of sinne, as a iudge whiche conuic-  
neth him, by the preaching of the gospell an-  
nounced by the Ministers of the same. For the  
maner of speche that Iesus Christ vseth in  
this place, importeth so muche. And this cau-  
seth the wicked to murmur against the Mi-  
nisters of the lorde (as these wicked spirites)  
when

Now the true  
ministers of  
the Lorde are  
iudges of the  
wicked.

zech 12.  
yon. 16.



when thei are constrained to se them & heare  
thē. Furthermore, the wicked are herein like  
to those wicked smites, whiche would alwa-  
yes prolong the time, as the guiltie which are  
condemned to the gallows. For thei thinke  
it won tyme, if thei maie delaie it so, that thei  
be not constrained to come to accōpt. These  
deuills denied not, but that thei had well de-  
serued to be driuen out, and sent to the bottō-  
lesse pitte, because thei could not deny it: but  
thei feared least thei should be sent thether be-  
fore that tyme. For the wicked would neuer  
willingly appere before the Judge, & there-  
fore can neuer finde merte tyme to come to  
iudgement. There are also many, whose cō-  
sciences beare thē witnessse, that that whiche  
the true Ministers of the Gospell preache is  
trothe: & that whiche thei demaunde touching  
the reformation of the Gospell is very reaso-  
nable. At the least thei can not gainlate it by  
the worde of God, how muche soeuer thei ca-  
lumniate againste it. And because thei haue  
nothyng els to saie, thei complaine that the  
ministers are too earnest and too sharpe, and  
that the people will not so be won. Thei saie  
that thei must go softly to worke, & by little  
and little tary a time. But in the meane time  
thei consider not, that thei and the Ministers  
maie

The wicked  
will neuer  
finde tyme  
to heare the  
condemna-  
tion.

The reasons  
of those that  
are conuin-  
ced by the  
word of God

The third Dialogue called

make die the whilest: and that it is requisite p  
every man make hymself ready in tyme, to  
give account to the high Judge, who grai-  
teth no delate whe y houre is come. Thei co-  
sider not likewise, y some hath bin taried for  
more then x. or xv. yere, some other more then  
xx, or xxx. yeres: & yet thei are so far fro ame-  
dement, that thei are daily worse and worse.

*Tobie.* Then wee make well saie by them,  
that thei are the worse for the keepng.

*Theo.* Thei waxe so euill, that after long  
looking for, thei are lesse ready to doe good,  
then euer thei were. Thei so well determine  
to amende, that when thei feeke themselves  
earnestly pressed, not onely in worde, but also  
in deede, and that thei will tary no longer, but  
that y seruantes of God will at length know  
if God ought to bee heard in his Church, or  
men, and if these Dogs, Hogs, Foxes, and  
Wolues, whiche are in the Church, ought  
alwaies to bee suffered: then declare thei the  
selues to be very Hogs, Dogs, Wolues and  
Foxes. And while we let the time passe, thei  
thei counterfect the shepe. But when we go  
about by true markes, to knowe whether  
thei be sheepe or no, thei can not awale with  
this triall. Then shewe thei what thei can do.  
Thei are not contented to tread under foote  
the



the pearles, whiche are cast before them, and the holy thynges, whiche are giuen them, as thei haue doen of long tynie, but thei tounce against the seruauntes of God (whiche offer them vnto them) to lute and tread the in peeces, as Iesus Christ saith that Dogges and Hoggs will doe, to those (whiche against his commaundement, to caste the Pearles and precious stones of his Gospell, before them.

Dogges and swine turne against the seruauntes of God.  
Matth. 7.

**Tobie.** It maie be, that the Ministers doe well deserue suche reward. For, seeing that Iesus Christ hath forbidden them, so to prophane and soile his holie thynges, why haue thei so long doen it, against the commaundement of Iesus Christe. For in this case (mee

The punishment of God, for too long bearyng with abuse.

sameth) there is muche more disorder among you that inag of the reformation of the Gospell, then among vs whom you cal Papists. For you make no difference betwene Dogs

The reproche of the Papists for polluting the sacraments in reformed Churches.

Hogs and shepe, and principally in the administration of your Sacraments. We do not so in our churches, whiche you call Popishe. For whatsoeuer our citrates and shepherdes be, yet thei will knowe their shcepes: and will not receiue any (specially to þ supper, which thei celebrate) without thei first knowe what faith or religion thei be of. But your pastors and Ministers are constrained to receiue indifferently

The third Dialogue called

Differently, all such as shall present themselves to your supper. Your reformation is so well established, that if a common whore, a theefe, a robber, or a Jewe, a Turke, come to you, your Minister dare not refuse hym, except he will indanger himself to be deposed from the Ministerie, at the leaste. Thinke you, that offendeth vs not greatly? And that it letteth not many men of good conscience from yelding to your sect: For though you blame our forme of religiō, yet we thinke, if we do not better then you, wee can not lightly doe worse. For at the least we obserue our Ceremonies, and that forme of discipline, whiche we haue in our churches, better then you obserue those, which you ought to obserue, if ye had receiued y<sup>e</sup> Gospell, as you brag. Seyng then that your Ministers haue so long tyme giuen to hogs & dogs, those thynges whiche you esteeme to be moste precious and holie, is it not good reason, that those hogs and dogs should shew themselves to be suche, & should punish the dishonour, whiche thei shew to God and his worde, and his holy Sacramēt is. For you bragge to haue all these thinges.

Theo. I agree, that thei haue lingered therein too long: and that the punishment whereof thou speakest, is very iust. And it  
can



*white Denilles.*

cannot be otherwise, seing that Iesus Christ hath foreshewed it. For in admonishyng his Apostles not to giue holy thynges to dogs, nor to cast pearles among Swine, least they treade them vnder foote, and teare them in peeces whiche offer them: He gaue the warnyng hereby, prophesying and threatnyng what should happen vnto them, if they failed herein. And although our Ministers be faultie herein, in that they haue deferred the time to long, some for feare of displeasure, & some for losyng of that they haue, watching for better opportunitie, yet are they burthened by diuers, to be to hasty, to wilfull, and to rashe. And this is the cause, that suche alwaies deferre the tyme so long.

They that wil deferre the tyme with God.

*Tobie.* Therefore I feare mee they shall sweetly abyge for it one daie, & shall then perceiue what sheepe they haue in their flocke.

*Theo.* Seyng that God hath spoken it, we neede not to dispute whether it shall come to passe or no. Or whether we ought to deferre the tyme so long or no. Wee neede to determine no more, or take any other counsell in it. They that dooe otherwise declare one of these two: either that they wil controll God, as if that whiche he hath ordeined were not well enough, and that rule which he hath gi-

*The third Dialogue called*

The hypocri-  
sie of those  
whiche seeke  
excuses.  
Psalm. 2.

uen to his Church were not sufficient: or els  
shewe themselves rebellious against him, in  
not obeyng him. And therfore we ought not  
to appoint or limit any tyme, to doe þe whiche  
he hath commaunded. For if we mynde to o-  
bey hym, wee ought not to delaie any tyme,  
seyng we knowe his will. And therefore I  
iudge them lesse hypocrites which saie plain-  
ly. Lett vs cast of this yoke wherewith thei  
would yoke vs, and let vs breake this bande  
wherewith thei would binde vs, and let vs do  
as we were wont: then thei whiche make de-  
lay, and excuse themselves with the tyme.  
For thei dare not speake so openly as the o-  
ther doe, nor vtter their mynde, because thei  
are somewhat more shamefast and hypocrites  
then the other. But whilst thei thus deferre  
the tyme, thei and their ministers maie dye:  
and then must thei bothe appeare before the  
iudgement seate of God, who will neither  
allowe appellation or delaie.

*Tobie.* I am sure if Iesus Christ should  
haue demaunded of the Deuills which com-  
plained of hym, what tyme thei would haue  
hym graunt them, thei would neuer haue  
founde conuenient tyme, but would as well  
haue complained on hym a thousand yeaeres  
after, as then: Likewise, if God should giue

vs



be our choice what tyme we should obey his  
commaundementes, and doe as he requireth  
vs, we would be as hard to please as thei.

*Theo.* Therefore he demaundeth not our  
aduiſe, neither putteth it to our choice, but  
commaundeth: and when he commaundeth  
we ought to obeye. And if we obeye not, nor  
cease from wickednesse, he hath as great po-  
wer to drine vs awaie, to cause vs to do what  
so euer pleaseth hym, whether we will or no,  
as he had to drine out the wicked Spirites,  
whiche he cast out whether thei would or no,  
notwithstandyng their resistance, complain-  
tes, and requestes. Though we resist & seeke  
neuer so many waies to auoyd it, yet will he  
be maister. Yet we haue one point more to  
consider in the request of these Denilles.  
That is: that thei desire to remaine still in  
the Countrey, that thei might bere other, if  
thei might no more bere those poore persons  
out of whom thei were cast.

The obediēce  
whiche we  
owe to God.

*Tobie.* Thei did shewe by that experience,  
when thei entered into the Swine whiche  
fedde there by: for if thei might haue doon  
worse, thei would not haue spared. Ther are  
many men which doe the like, when thei can  
not hinder or let the worde of GOD in one  
place, thei goe to an other: For thei can no

Desire to doe  
mischiefe.

*The third Dialogue called*

more be without doyng mischiefe, then these  
Deuilles. Wherefore thei byng all out of  
order wheresoeuer thei come, and carrie this  
pestilence with them wheresoeuer thei goe.

*Tobie.* I knowe many suche Deuilles.

*Theo.* And knowest thou none like to the  
of *Genezareth*?

*Tobie.* Why askest thou that question?

*Theo.* Thou knowest that after our Sa-  
uiour Christ had cast out these Deuilles that  
wee talke of, and that thei had drowned the  
Swine into whiche thei entered, the *Gene-  
zarians* were greeued with the losse of their  
Swine, and that suche thinges happened in  
their Countrey: and therefore when thei vn-  
derstoode what Christ had doen to these pos-  
sessed, thei met him and prayed him to depart  
their Countrey.

**The Geneza-  
rians.**

*Tobie.* He thinkes thei were muche ouer-  
seene therein: for seing thei vnderstood of the  
great power of Christ, and what good he had  
doen (not onely in these two possessed, but al-  
so to all the Countrey, whiche thei keepe in  
greate subiection and feare) thei had iust  
occasion to beseeche hym, yea, and with great  
sute to intreate him to tary amongst them,  
then to praise hym to depart. For what feare  
and horroz was all the Countrey in, hauing  
these



*white Deuilles.*

these twoo so daungerous, furious, and outrageous possessed:

*Theo.* Thei shewed the selues herein not onely ouerseen, but wholly madd, and hereby shewe, that thei needed not to bee so greeued with the losse of their Swine, for that the declared themselves to be very swine, yea, vile and detestable Swine: For thei did set more by earth then by heauē: thei esteemed Swine better then their own soules. For, thei might well thinke what goodnesse was to be found at Christes handes in recompence of them, seyng he had suche power ouer the deuill himself. But seyng thei were suche filthy swine themselves, Christ would shewe by the working of these Deuilles in the swine, how he could vse suche swine as y<sup>e</sup> Genezariās were and all suche other as wer giuē ouer by gods iust iudgements, according to their desertes.

*Tobie.* Because thei were verie swine the selues, peraduenture thei were afraied, leaſt he would likewise haue vsed them so.

*Theo.* But to driue awaie Christe, who hath power to driue awaie deuills, is not the waie to flie frō the deuill, but to receiue hym. Wherefore the best waie to driue him awaie is to become the Sheepe of Iesus Christe, who is come to transfoyme Dogges, Hogges,

The true  
meane to  
driue awaie  
the Deuill.

### The third Dialogue called

Esa. 22. 63.

ges, and Wolves into shepe and Lābes, and to bee their shepheard, as Esaiē prophesied.

*Tobie.* Thou diddest aske mee now, if I knewe any that were like these Genezariāns, I praie thee tell me thy self, who be thei that be like them.

Luke. 8.

*Theo.* Although the Genezariāns were greeued for the losse of their swine, yet saint Luke teacheth an other pointe, that caused them to doe, as thei did to Christe.

*Tobie.* What saith he?

Fear of the  
power of god  
without taste  
of the good-  
nesse thereof.

*Theo.* Thei that were in great terror and feare, seying Christe doe as he did. For, if thei had been onely moued w<sup>th</sup> the losse, thei would skante haue intreated hym, to departe their Countrey, but would rather haue vsed commaundementes, threathynges, yea, and peraduenture haue laied handes on hym (if God would haue permitted.) But thei were astonied at the power and diuine vertue, whiche Iesus Christe shewed before their eyes in that countrey, by so merueilous a worke: and therefore thei flattered hym, rather for feare, then loue. And where these desired hym to departe their Countrey, the poore possessed, whom he had healed, offer to followe hym as his disciples, whether so euer he goe.

Matth. 8.  
Marke. 5.  
Luke. 8.

*Tobie.* Therby thei shewe, p<sup>r</sup> Iesus Christe hath



*white Deuilles.*

hath so deliuered them, frō the power of the Deuill, that thei are lesse possessed, then the other of the countrey. For, if the Deuill had not had greate power of the Genezarians, thei would rather haue peelded to Iesus Christ, and followed hym as Disciples, then to haue driuen hym out of their Countrey.

*Theo.* That is certaine. For it had been better for them, to haue departed their countrey themselves, yea, to haue left wiues and Childzen, then euer to haue suffered Iesus Christ to depart from them. And therefore if we well consider the worke of Iesus Christ, as well in the possessed whiche he healed, as in the Genezarians, we maie by them learne to knowe the diffrence, that is betwene those that effectually taste of the grace of the Gospell, and suche as haue not tasted thereof as thei ought. These pooze possessed tasted thereof: and therefore thei esteemed nothyng in the worlde so muche as Iesus Christ, but offered themselves to followe hym, whatsoeuer did happen. Contrariwise the Genezarians tasted not of this grace, but had onely a knowledge of the diuine power, whiche thei sawe in Iesus Christe, whiche knowledge made them to feare hym, but taught them not to loue hym, and followe hym, thereby to bee

Diuers knowledge of the Gospell.

### *The third Dialogue called*

Feare of God  
without any  
loue towards  
hym.

The cause  
that letteth  
many from  
followyng  
the Gospell.

made partakers of greater goodes, without  
cōparison then that was, which thei thought  
he had spoiled them. The moste part of men  
are thus disposed to Godward: because thei  
knowe the power he hath to punish, thei feare  
hym. This feare causeth them to honour and  
worship hym, but not hartely: thei feare hym  
as wicked subiectes feare their Prince, whō  
thei honour and reuerence against their wil-  
les, for feare of his power: And therefore all  
the honour and seruice, that thei doe to hym,  
is but onely fained. So the greatest parte of  
men feare and honor God, but yet thei wishe  
hym so farre from them, that thei might ne-  
uer heare speake of hym, or haue to doe with  
hym. All thei that haue not tasted the swete-  
nesse of the goodnesse of GOD, are lead by  
suche Spirite and affection towarde hym.  
And this is the cause, that so fewe receiueth  
the Gospell as thei might. For, seeyng it is  
hard, yea, & impossible to followe it, but that  
it wil bring some incommoditie, both to the  
bodie and goodes, of those that faithfully fol-  
lowe it, it seemeth to byng alwaies euill  
lucke followeth it.

*Tobie.* Yet there is no man but will brag  
and saie, that he followeth the Gospell.

*Theo.* That is true, but the most parte  
would



would haue suche a Chyste as the *Genezarians* desired to haue: that is, that thei might not lose their Swine by hym: thei would also haue suche a Gospell.

*Tobie.* There are some that are not onely contented that the Gospell cost them nothing, but thei would gaine and be enriched vnder colour of the same.

*Theo.* I praie thee *Tobie* shew me what is the cause that Popes, Cardinalls, Bishops, Priestes, and Monkes resist the Gospell so stoutly, and persecute it so cruelly?

*Tobie.* Thei will not tel thee that: for thei saie, it is thei that maintaine the Gospell, and those whō thei persecute are Heretikes.

*Theo.* And what causeth the doctrine of the Gospell to bee heresie to them? None other thyng, but that thei feare if it should bee receiued & practised as it ought to be amongest Christians, thei should be driuen out of their stoyes and stalles, wherein thei are fed as fat as Millers Swine: for thei had rather be swine to Sathan and Antichrist to be fatly fed in their Stoyes as thei are, then to be sheepe of the flock of Iesus Christ, or labouryng Oxen in the haruest of the Lord. Those likewise whiche are of alliaunce to them, either by parentage, consanguinitie, or affinity,

Suche swine as bothe reject Christ themselves and cause others to doe the like.

*The third Dialogue called*

ty, or by any other meane, and specially those  
whiche serue them, and liue of their deceite,  
set more by these fatt Swine, then by Iesus  
Christ the true sheapheards of their soules.  
For these Swine fatten the porredge with  
their fatt, or at the least vnfattē them not, but  
vnfatten inough of others, to fatten their pa-  
rentes, affines, freendes, and other maintai-  
ners of their Mother holy Church, whiche  
Mother haue fed them so fat. Wherefore, it  
is no maruaile though thei be lothe to leaue  
her, or to be weaned frō suche breasts. There  
is an other sorte, whiche though thei receiue  
no profite of suche swine, yea, and knowe the  
trothe of the Gospell: neuerthelesse, thei had  
rather be ridd of Iesus Christ, and driue him  
out of their Countrey, then thei would driue  
out suche swine, because thei feare least such  
chaunge should trouble them, and least thei  
should haue some hinderance touching their  
bodies or temporall goods. To be shorte: we  
see daiely if there bee any talke of the kyng-  
dome of Christe, the like that happened to  
Herode and those of Ierusalem, when Iesus  
Christ was borne.

*Tobie.* Why? what happened to them.

*Theo.* Sainct Mathew saieth: that when  
by meane of the wise men whiche came to  
worship



worshippe Christ, newes came to *Ierusalem* that the Kyng of the Jewes was borne, not only *Herode*, but al the Cities of *Ierusalem* was troubled with hym.

*Tobie.* It is no meruaile though the Tyrant *Herode* was troubled, for he feared the losse of his kyngdome, whiche by right belongeth not to hym. But what needed thei of *Ierusalem* to bee troubled with suche newes? Had thei not greater occasion to reioyce? For besides that *Messias* was promised to them, at whose handes thei looked for full & perfect restorpng of all thynges: it is to bee doubted, but thei had rather haue a Kyng of their owne Countrey and blood, then such a straunger and Tyrant as *Herode* was.

*Theo.* Thou saiest troth, and therefore the faithfull whiche were the true *Israelites* among those people, reioyced very much when thei heard of the birth of *Iesus Christ*, their Kyng, their sauour and redeemer.

*Tobie.* Wee haue good witnesse thereof, and namely in the Shepheardes to whom it was first shewed, and after in *Simeon*, which so longed to see that great goodnesse of God whiche he sawe.

*Theo.* The other whiche were carnall and worldly menne, and not true *Israelites*, but  
only

Mē trouble  
at the birth  
of Iesus  
Christ.

Luke. 2.

*The third Dialogue called*

onely in name, denied that Herode would not so easily leaue his kyngdom, and that the Romanes would not suffer any other prince to raigne in Iuda, but themselues, and those appoynted by them. Whereby thei thought that there must needes be greate chaunge in Iurie: and this chaunge could not bee without great warres & troubles: whiche should greatly trouble the common state, and so become hinderaunce vnto theim. And because thei would liue in quietnesse, thei had rather remaine in the state wherein thei were, (tho it were miserable) then fall into those troubles, whiche thei thought would be greater. For, thei were already vsed to this yoke, and therfore thei thought it not so heauie, as thei did at the first, before thei were vsed to it.

e vaine  
re that ty-  
nts haue,  
t the Go-  
ll should  
der their  
gdome.  
th. 18.  
n. 6. 18.

*Tobie.* Hee thinkes neither Herode nor the Iewes, neded to feare that, seying Christ came not to raigne after the maner of worldly kynges, as he hymself witnesseth. Therefore neither Herode, nor the Romanes neded to feare, that he should take awaie their possession, neither the Iewes, that he should trouble their Countrey, in takyng of their Kyngdome.

*Theo.* That is verie true: But the state was then as we se it now, whē Iesus Christ sheweth



sheweth hym self to the worlde, by the Preaching of the Gospell. For, why doe tyrantes persecute it? But because thei feare (like Herode) leaste it should hinder their Kyngdome: And how many are there, that would be glad to be lightened, of the Romishe Antichrist yoke, & haue greater libertie, whiche notwithstanding had rather beare it, then by suffryng neuer so little trouble, to bee deliuered by meanes of the Gospell: Thereby we may well perceiue, what care suche haue of their soules or Saluation. None but the true children of God esteeme Iesus Christe, and his Gospell, better then their Swine: and therefore, are alwaies ready to forsake all, rather then Iesus Christe, to abide all daungers, rather then suffer hym to departe from them: yea, to keepe hym with them, as muche as thei can with all their might, and to followe hym whether soeuer he goe, for thei esteeme the libertie of their conscience more, then all the Kyngdomes or Lordships of the worlde.

Worldly  
quietnesse,  
preferred be  
fore the  
quietnesse of  
the conscienc

*Tobie.* Are there not some emōg you, that bragge of the reformatiō of the Gospell, that are like those that thou talkest of?

*Theo.* There are more thē I would wish. For there are many, that although thei se an  
unspeake

### The third Dialogue called

ei that re-  
the disci-  
ne of the  
urche to  
oyd trou-

he yoke of  
hrift and  
he yoke of  
athan.  
ath.ii.

unspeakeable confusion in the Church of  
God, and in all estates: yet they will heare of  
no better reformation, then that whiche they  
haue, because their bodie is in quiete and  
rest. Wherefore, they feare if any should goe  
aboute, to establishe better order, (to th'ende  
that God bee not dishonoured as he is, and  
the people better instructed and ordered) lest  
some troubles might arise, whiche should  
trouble that worldly quietnesse, wherein they  
would liue. And therefore, they had rather  
roote in the mire, and suffer other to roote  
with the, then to haue those troubles whiche  
they so sore feare. Wherein they are greatly  
deceined: for the meane to liue in quiet, is  
not to caste of the yoke of Iesus Christe, but  
to embrace it: and they must necessarily beare  
the yoke of Sathan, whiche will not beare  
Christes yoke. Now it is easie to Iudge,  
whiche of the twoo is lighter and easier to  
be borne, and which bringeth greater quiet-  
nesse (by all meanes) vnto man. For as Je-  
sus Christ witnesseth that his yoke is light,  
pleasant, and amiable, so he promiseth qui-  
etnesse to the soules and consciences of those  
whiche beare it, and submitte themselves to  
hym and his Discipline, and followe him as  
their Master.

Tobie.



*Tobie.* I doubt not but these of whom thou speakest, doe proue to their coste, that whiche thou saiest: and thinkest by that meane, to auoide a light and easie paine, are deceiued, finde for one paine an hundred.

*Theo.* If suche men knewe what it were, to serue God from the bottome of their hart, thei would not thinke of trouble: for there is no paine in seruyng God, but onely in seruyng the Deuill. For none serue God as thei ought, but serue hym with good harte: and to serue with good harte, is so farre frō beyng paine, that contrariwise, it is a singular pleasure to vs: and as for those that serue the Deuill, although thei take pleasure in euill doynge (for that it is more naturall to the then to doe well) yet thei serue hym as bonde and slaues, and the pleasures that thei haue in seruyng hym, are like the pleasures of the sicke. Who (contrary to the counsell of the Physicion) eate and drinke that, whiche delicteth their phantasie, and afterwarde become sicker thereby.

*Tobie.* Wee haue alreadie spoken heretofore of those, whiche are contented to haue the Gospell and Religion, onely in outward shewe. We thinke wee maie well ioyne the with these, of whiche wee now talke.

*Theo.*

### The third Dialogue called

*Theo.* Wee maie well so doe.

*Tobie.* Seyng wee haue sufficiently and largely talked, of the old and newe Genezarrians; tell vs if thou haue any more to saie, touching the possessed, of whom thou made mention before.

*Theophrast.* I haue muche more to saie; but we will leaue of that till an other tyme.

**FINIS.**



THE  
SECOND PART  
OF THE DEMO-  
NIACKE VVORLDE,  
or worlde possessed  
*with Diuels, contei-*  
ning three Dia-  
logues:

1. *Of Familiar Diuels.*
2. *Of Lunaticke Diuels.*
3. *Of the coniuring of Diuels.*

Translated out of French into En-  
glish by T. S. Gentleman,

*Thomas Stocker*

¶ Imprinted at Lon-  
don for Iohn Perin, and are  
to bee solde in Paules Church-  
yard, at the signe of the Angel.

1 5 8 3.